



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XIII.

S. S. JONES, EDITOR.
PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 26, 1872.

\$3.00 A YEAR, IN ADVANCE;
SINGLE COPIES EIGHT CENTS.

NO. 6.

Original Poetry.

THE CLOUD.

BY E. D. BABBITT, D. M.

On the sky,
Flitting by
Twixt the heaven and earth,
Is a thunder cloud
Gloomy as a shroud
To the eyes below of mortal birth.

But above
Clad in love,
Is the golden tide
Of the sun's own light,
Sweeter and more bright
From the contrast with the darker side.

Type of death,
When the breath
Leaves the human clay,
And the earthly eye
Sees upon the sky,
Clouds and storms which seem to hide the day.

But rejoice!
Tune thy voice;
For beyond is light!
Angel spirits come,
To escort thee home,
Where there is no sorrow and no night!
42 E. 12th St., N. Y.

THE FLIGHT OF THE BIRDS.

BY ALICE CARY.

Last night I sat beside the pane,
And heard across the mist of rain
The wild birds twitter low,
And thought how soon the leafy nests,
Now warm with little speckled breasts,
Would all be filled with snow.

I saw the withered wet leaves fall,
And cried, God shield and save ye all,
Black birds, and blue, and brown;
And all ye tribes of noisy things,
With linings on your ashen wings
Soft as the thistle's down.

And ye with top-knots on your heads
Of crimson grains and scarlet reds,
And tongues so wild and loud;
God save, I said, in kindest care,
Seeing ye drift along the air
Like a sunset cloud.

And ye in gray and russet suits,
And ye with ruffles all in flutes
About your necks ashine;
When April sends her lamps of dew,
To light her darkened daisies through,
God fetch ye, darlings mine.

And ye, with tuneful, tender throats,
And ye, with white and spotless coats,
And ye that hold in scorn
Soft music, and while summer gleams
Sit by your doubts in the streams,
Snapping your bills of horn.

And let what will my life befall,
I still shall love and need ye all;
Nor can my heart make choice,
Or hold the nightingale preferred
Above the cuckoo, less a bird
Than "just a wandering voice."

Therefore I pray, and can but pray,
Lord keep, and bring them back when May
Shall come with shining train,
This brooded with fields of wheat,
And butterflies and field pinks sweet,
And yellow bees, and rain.

Yes, bring them back across the seas
In clouds of golden witnesses,
The grand, the grave, the gay;
And if thy holy will it be,
Keep me alive once more to see
The glad and glorious day.

I sought to do some mighty act of good
That I might prove how well my soul had striven.
I waited, and the minutes, hours passed,
Yet bore no incense of my need to heaven.
Sad, without hope, I watched the falling rain;
One drop alone could not refresh the tree,
But drop on drop, till from its deepest root
The giant oak drank life and liberty.
Refreshed, like Nature, I arose to try
And do the duty that should nearest lie;
And ere I knew my work was half begun,
The noble deed I sought in vain was done.

PHYSICAL MANIFESTATIONS.

A Reporter with Mrs. Hollis.—He becomes
Converted.—Balls of Phosphorescent
Lights turning into Faces.—
Mrs. Libbie White.

[From the Washington, D. C. Capital, of September 28.]
I was sitting in the editorial room of the *Commoner*, talking to one of its versatile editors who answers to the name of Plympton, and who ought to be known throughout the country as one of our most accomplished journalists, and who is known to a wide circle of friends, as the best sort of a fellow, when William M. Corry, late of the *Commoner* and Kentucky Resolutions, and now for all time the most brilliant conversationalist ever endowed with breath, came in and immediately opened a conversation concerning a message that he had received the night before from his grandfather, long since deceased and quite forgotten. The message, it seems, came in the shape of advice, directing William to drop the *Commoner*, and stick to bricks. This was certainly good sense, and showed that the grandfather's head was level if not brilliant. I thought the gentlemen were joking, and put in my little jest accordingly. There has always been something extremely ludicrous to me in the spiritual business. At best it seemed a sort of rat-hole rev-

elation, and an unseemly attack on furniture. I had known the little Foxes at an early day, when they were quite pretty, plump as partridges, and as full of the animal as they claimed to be of spirits. Through these little girls, we interviewed St. Paul and Julius Caesar. They were both represented to me as small men with bald heads and hooked noses. Julius had a good deal of a stomach on him, which came, I suppose, on account of his unbounded ambition; at least that is what Queen Catherine said of Cardinal Wolsey. I soon discovered, however, that my two friends were in earnest, and not in a frame of mind suited to joking. They went on to tell me—first one, and then the other—of the wonderful things they had witnessed at a Dr. Wolf's, on Smith street, in the presence of a medium called Mrs. Hollis, of Louisville, Kentucky. I was, of course, interested, and when invited to accompany them that night to a seance at the house of said Wolf, under the direction of the said female medium, I readily assented.

We took dinner together at the St. Nicholas. This restaurant is to Cincinnati what Delmonico's is to New York, or Welker's to Washington, with a slight difference. The fare is not quite so good as at the St. Nicholas, the service is abominable, and the price one pays therefor out of all proportion.

At eight o'clock, we were at the house of the Doctor, a charming residence in Smith street, just out of Fourth. I was introduced to Mrs. Hollis—quite a handsome, dark-eyed brunette, weighing about a hundred and forty, and some thirty-five or forty years of age. Like the little Foxes, she is personally attractive, but, unlike my former mediums, I found her quiet and unassuming, and rather diffident. Aside from her personal attractions, the chief characteristic that impressed one was the exceedingly frank and honest expression of her face. A judge of human nature would dismiss all suspicion of fraud, after taking one good look at her kind, gentle countenance.

We were at once conducted through a long porch to the rear building, where, between the library and laboratory, the Doctor had erected for Mrs. Hollis what was called the cabinet. It consisted of a partition run across one end of the small room, in the centre of which was a door, and in the centre of the door a circular opening ten inches in diameter, and about four feet from the floor. This aperture was covered with black cloth, while on the outside lay a slate with a minute slate pencil upon it. The doctor made us examine the walls and floor, to satisfy ourselves that there was no machinery about, while in the cabinet there was nothing but a common chair. Into this cabinet went Mrs. Hollis; but before she did, the doctor blackened the palm of her right hand. The door was closed, fastened on the outside, and we sat down to the rattle of a large music box that had borne about as much music in it as a tin pan covering an insane bug. The gaslight shone through in a dim way from the adjoining rooms on either side, and we sat watching that dark spot upon the door, like three terriers gazing into a rat hole. In about ten minutes a delicate, white hand appeared, that seemed to waver and flicker before us, and then disappear. As it went down, it seemed to melt into darkness. Directly the hand came back, and went out as before. The third or fourth time, it seemed to grow steadier, reached out, seized the pencil, and wrote something with easy rapidity. It then opened, so as to show the white palm, and disappeared. The doctor seized the slate, and we all rushed into the other room, to read this message from the spirit-world. It was to the effect that some fighting character felt certain that he could whip somebody a second time. I thought the message was addressed to me, and so said with the opinion to the ghost, that it couldn't be done; but it turned out subsequently, to have been addressed to Mr. Corry, from a venerable defunct, who, in the remote ages of Cincinnati, had thrashed his (William's) grandfather, and unwilling to clasp hands over the bloody chasm, was prepared to fight again.

This message, with the subsequent ones, accorded with my sense of the ludicrous, and I quite annoyed my friends with my levity. After receiving four or five messages, a luminous ball, very dim, appeared at the aperture, grew lighter, resolved itself into a head, with the features clearly defined, and for a second, gazed at us from the opening. Mr. Plympton told me that that was his sister Mary—dead some years, and was very striking in its resemblance. After this, came a message addressed to me, purporting to come from a cousin deceased some time since, in Boone county, Kentucky.

Then came another face, appearing and disappearing like the other. After this, we saw the late President of the United States, James Buchanan, that was so like the common lithograph head of the old Pub. Func., that my sense of humor grew stronger than ever. I thought that if James Buchanan—dead these many years—had only got so far as Smith street, Cincinnati, he was as slow in the spirit as he used to be in the flesh. It seems, however, that Doctor Wolf had been, at one time, the private secretary of the solemn, old pump, and through life, quite intimate with him, so that his appearance was not so extraordinary as it otherwise would have been.

We then had the pleasure of seeing Stephen A. Douglas. Stephen came, I suppose, because Buchanan did, and my doubts overtook my fun, when I saw that the bow gave to the response to the "good evening" of Doctor Wolf, was precisely that which would come from a crayon sketch on a pasteboard, if the upper end were dipped forward suddenly.

I had made up my mind that the whole affair was an ingenious, innocent sort of fraud, when the luminous appearance at the opening resolved itself into a head that so shocked me, that for a second my heart seemed to stop its

action. I was so surprised, that for a second I was stunned, and my first feeling was that of indignation at what struck me as a wanton outrage. This was not, however, well defined, and the moment I could reflect, the fact forced itself upon my mind, that probably I had deceived myself. My sight is quite dim from over use, and I had only caught a glimpse of what so startled me. It was too sacred a subject to be trifled with, and I determined to investigate the matter closely, and if I found any fraud in the business, to make an example of one medium at least.

The face appeared but once afterward, and then more distinct than before, so that nothing was given me upon which to solve my doubt. I had enough, however, to satisfy me that there was something more in this than is generally attributed to such manifestations.

To tell the honest truth I had gradually settled into that unhappy state of belief so common to this materialistic age that we possessed nothing in the way of spiritual life that could be administered upon after death. This had been jammed into me, by being knocked on the head, when I found, by actual experience, that as the physical ceased to operate, that part of me which thinks, wills and remembers, ceased to exist also; and all was blank; until the blood began to circulate, and the material engine got under way again. For thousands and thousands of years, that chin of death has been tied up, and the napkin folded over the mouth never to be removed by any message from the world beyond. So, like the more eminent theologians of our day, I had come to the unpleasant conviction, that all there was of it we could taste, hear, smell and see. And yet, through this rat-hole came what purported to be facts, upsetting my settled opinions, and putting me all at sea upon this subject.

It is a common error for us to reject the truth because it does not come to us in a dignified and imposing manner. All the miracles of Christ failed to overcome the disbelief of the Jews, that grew out of the melancholy fact that the Messiah had come out of Nazareth, and had been born in a manger. Newton got his idea of a great law from the falling of an apple, while his kite identified the lightning. And so, this startling disclosure of a great truth, is as likely to come when least expected, in an obscure way, as others have done before.

With this spirit of skepticism, and with no belief in anything, not even in myself, I entered upon this investigation. I do not propose to go into the details of it, for others are at work upon them; but I can say in brief, that at the end of a week, in which I gave from five to eight hours' investigation, I was forced to the conclusion that if I had not been holding intercourse with the dead, I had, at least, been in communication with a mysterious intelligence outside the humanity subject to the laws of flesh.

Mrs. Hollis gave me, for example, a seance to myself, in which I was to receive communications in writing. I repaired to the house at ten A. M., and in brood I sat down by a small tea-table, over which the medium threw a woollen cover, and giving me the slate, she requested me to ask any question, either mentally, or to write it. I did the first. She placed the slate under the table, and while talking about other things, held it there with her right hand. By means of a mirror that was hung accidentally in such a way that I could see her entire person, I noticed that her left hand rested in her lap. In a few minutes, I heard the pencil drop upon the slate, and bringing it out, sure enough, I found written upon it, an answer to my question. This continued for two hours and a-half, in which time I asked forty-one questions, and received the same number of answers. In some respects these were not satisfactory; that is, I could not realize that the person who purported to be in communication with me would send precisely such messages. They were answers, and they were reasonable, but in the answers I could not feel the source indicated. There was one peculiarity which struck and somewhat annoyed me. Every question I asked was a test; and yet, while this was going on, quite unexpectedly, and of course, unlooked for, the most conclusive evidences would be given.

There was a circumstance that occurred that amazed me, for it was so unexpected. I had written a message upon the slate that I did not wish the medium to see; and so turned it down, putting the pencil upon the upper side. In this position she placed it under the table. We heard the pencil drop directly, and fetching out the slate found no writing. Turning it over, however, under my written interrogatory was the response, the spirit had written it on the under side, and the medium told me of a fact that I immediately put to the test, that the writing would go upon the upper side with the slate pressed to the bottom of the table.

The most striking manifestations were made in the dark when the voices of the spirits became audible to us. The spirit whose face I had seen—and, by the by, this had been repeated to me until there could be no question about the resemblance at least, if not the identity, for I had procured a powerful opera glass that revealed to me the very color of the eyes and hair—this spirit whispered to me long messages that could be heard by others, which fact saved me from the doubt as to whether my imagination had not played me false. But the most striking and conclusive manifestation was in an interview between Mr. Corry and his former friend, Elwood Fisher. This was introduced by the medium asking if any one knew Elwood Fisher and giving a description of his personal appearance. Mr. Corry said he would be glad to communicate with his friend, but asked for some evidence that it was Elwood Fisher he conversed with. Elwood the friend then began:

"Does thee remember the little store on Fifth street?"

"Yes, very well," responded Corry.
"Does thee remember the first time thee saw me there, sitting on the counter?"
"Very distinctly."

"Does thee remember taking me to thy father, who expressed an approbation of me?"

"I remember it all."

"Does the remember Daddy Bassett, with his long queue and ruffled shirts?"

"I do, and I have not thought of him these thirty years."

And this sort of thing continued, it seemed to me, for nearly an hour—this talk of the two friends over the events of their lives, in which the one from the spirit-world sought to convince the other of his identity, and succeeded beyond doubt. While this was going on Mrs. Hollis informed me that quite a stout gentleman was examining my arm lately twisted in a buggy-wheel, who claimed to be a surgeon and called himself Jesse Judkins. She described him as a merry gentleman, fond of his jest. Poor Jesse, no truer word was ever said. After these whispered communications, that we were assured would grow stronger and become more distinct, we had a talk with Jimmy Nolan. Jimmy spoke right out, very like a man talking through a horn, which I have no doubt he was doing, for there was a tin horn in the room; and having decided that the medium was honest, this strange, hollow voice, speaking to us in a familiar way, with ease and fluency, had a very strange effect. I could not help asking Jimmie, however, whether Greeley was going to be our next President.

"That I can not answer, sir, and you know as much about it as I do. I can only say that he seems to have a first-rate chance."

I wish I could write more at length upon this interesting subject, but I find myself, since making the attempt, shrinking from the task. I am not ashamed, as many are, of my experiences or afraid to avow my convictions; but, unfortunately for my testimony, the proof came to me in a shape too sacred for common use. Dr. Wolf had invited this lady to his house after what I understand was rather an unfortunate experience as a medium at Cincinnati, for the purpose of calm, careful investigation of Spiritualism generally, and this lady's power and honesty in particular. Of all the prominent men invited in the city two only could be found possessing interest enough in the subject to look into it and report the result of their investigation. I happened accidentally to make a third. I join heartily in the report, which says that the medium is above all suspicion, and I can add my conviction that the intelligence with which we communicated was beyond if not above the experiences of material humanity.

GLORIOUS MANIFESTATIONS.

[From the Banner of Light.]

DEAR BANNER OF LIGHT—I have not read in your or any other paper any account of the materializing manifestations occurring at the house of Dr. H. H. Ostrom, through the mediumship of Mrs. Libbie White, in the quiet village of Alton, Wayne Co., N. Y. Since the beginning of this year the manifestations, have been of the most remarkable character, and have excited intense interest.

Owing to the feeble health of Mrs. White, the seances have been limited in number. The spirit directors will now permit of only one seance per week. If she could give one or two sittings each day, the house would be continually thronged with visitors. Not one party in ten that desires sittings can be favored. By "party," is meant a company of eight persons. None may be expect a sitting there unless arrangements are made in advance. The house is not open to all comers, as at Moravia. It is hoped that her health will soon permit her to have more frequent sittings.

I will briefly chronicle the results of two sittings. Owing to the fact that some of our party were not Spiritualists, and some others only "investigators," I will give simply the initials instead of their full names. All are happy, however, to relate their experiences to those who desire more light.

On Monday, Aug. 26th 1872, Judge S—, one of our most highly esteemed citizens, and wife, Mrs. M—, Mrs. S—, Mr. M—, Mr. S— and wife, the writer, his wife and son, Fay, aged eleven years, Dr. Ostrom and Mr. But—, all of sound mind and competent witnesses—took our seats in the lighted parlor at Dr. Ostrom's residence. Mrs. White entered the cabinet, and during the seance was "unconsciously entranced." We had no "dark circle." Our music was vocal, and excellent, to "harmonize conditions." My memory will not permit of giving an account of the appearance of all our spirit friends to the regular order in which they were seen. They manifested themselves in a manner similar to those at Moravia and other places. Among those first seen, were the grandfather of the Judge, the father of Mrs. S—, and Darius Cook, an old business friend of the writer. After singing,

"Shall we Gather at the River?"

Mrs. M—'s husband appeared, and the materialization was perfect. He beckoned her to him. She advanced, and they shook hands and exchanged kisses; and as he said "this is the happiest hour of my life," the curtain dropped, and she fell on her knees, and in a beautiful and touching attitude of prayer, thanked God and the angel world. The Judge and his wife also shook hands with him, and exchanged expressions of continued love. After which her angel husband reappeared with their darling child in his arms.

An Italian music-teacher of Mrs. S—y greeted her with characteristic bows and

smiles; and as she sang one of the songs that he taught her in her youthful days, he flourished his handkerchief in ecstatic delight. Mr. M. arose, approached the cabinet, and shook hands with his wife; and, after exchanging kisses and being embraced by her, he sank into a chair overcome with emotion.

As we were singing,
"Yes, we'll gather at the river,
The beautiful, the beautiful river
That flows through the Summer-Land."

our precious angel daughter Eva, (in spirit-life two years—now aged eight,) made us happy in presenting her sweet face. Those beautiful eyes that closed in weariness again kindly looked upon father, mother and brother; and lips that faintly and softly whispered "Ma, ma," just before closing in death, stirred the depths of our hearts by their sweet music, as she wafted kisses to us on pulsating chords of love, in response to expressions of affection and kisses sent from parents' and brother's hearts. Her spirit mother held near her face white and pink daisies from the children's flower-gardens of the "Better Land." And how beautiful! Daisies of that color ever bloom on her grave in their season.

A sister-in-law of the Judge's family appeared, in youthful beauty and vivacity, bearing in her hand choice flowers from the banks of the River of Life. Mrs. M— arose and gave her a white geranium, which I handed Mrs. M. for that purpose, that she pressed to her lips and returned, thanking me, and also looks and gestures expressed a desire for more flowers. Mrs. M— took the paper containing them to the cabinet window, and she selected a beautiful fuchsia, pressed it to her lips, and returning it, expressing in an audible voice her feelings of happiness and joy. These flowers are prized by her friends beyond power of expression. My wife's Eva's angel-mother, smiled upon us, in face of beautiful contour and celestial radiance. My wife arose and gave her a sweet-scented leaf, and received touches from her hands, and a kiss from her lips. The curtain fell. She again appeared, and motioned for Fay to take the leaf from her hand. I led the dear boy forward, who received the leaf, and a press from the angel hand. It was my happiness to shake her hand twice, when she disappeared, and was seen no more by mortal vision. This leaf, "by angel finger touched," and baptized with celestial love, is among our choicest treasures.

A brother of my wife bowed to us gracefully many times, and threw kisses to us as we expressed our happiness in meeting him. Shenandoah, a beautiful Indian spirit maiden, conversed with us a number of minutes in a melodious, fascinating voice. She said—"Have all the pale faces seen their spirit friends?" To the answer that all of our party from Rochester had, except Mrs. S., she replied—"That is too bad; I am sorry; we have done the best we could." Every eye was moistened by her words of heartfelt sympathy and love.

We thanked the Indian maiden and our spirit friends for the inexpressible joy of that day, and thus closed the feast of love. We acknowledged freely and fully that all we had witnessed, marvelous as it may seem, were glorious realities, and felt that the "happy land" was not "far, far away;" that the chasm of the grave was beautifully and grandly bridged.

R. H. CURRAN.

Rochester, N. Y., Sept. 22nd, 1872.

Mrs. M. J. Wilcoxson.

To the friends in Missouri and Kansas:—
Please, in sending me calls for lectures, give me your exact location, and remember that my health forbids exposure by staging into the interior in the inclement months of winter. Places on or near to railways I can visit when my terms can be complied with. Most of our speakers are more or less shattered by hardships, and if I continue in the field I must have the comfort of a private sleeping room with fire in it—for no speaker can go from the heated hall into cold rooms and cold beds except at the risk even of life. "A word to the wise is sufficient." I mention this knowing that all true friends will cheerfully accord me their hearty co-operation. My line of travel will be on the St. Louis, Kansas Pacific, Fort Scott lines, etc.

Truly,

M. J. WILCOXSON.

Dr. KAYNER will be at Angola Hotel, Angola, Erie county New York, October 23d, 24th and 25th, to make clairvoyant examinations and attend to patients. October 27th he will lecture in Lockport, N. Y., on the Two Pictures. He lectures in Good Templars Hall at 2 and 6½, P. M. Let the friends turn out and the angels will greet them. November 2d and 3d, he will lecture in Addison, N. Y., and remain four days to heal the sick.

Let the friends make their arrangements accordingly and come out to hear the lectures, and see the spirit paintings. For appointments to lecture on the line of the Erie R. R., or anywhere in Massachusetts or New York, or for clairvoyant examinations, address until further notice, at St. Charles, Ill.

Original Essays.

Wayside Chips.

BY J. K. BAILY.

FINIS CORONET OPUS.

The end crowns the work of the last Convention of the American Association of Spiritualists. That crown is the re-election of Victoria C. Woodhull to the Presidency of that Association.

"Why do you persist in opposition to Mrs. Woodhull? It must be personal hatred"—is often asked, and occasionally charged to me. The solution—"personal hatred"—is but the reflection of the animus of those who indulge in it, and is as far from the truth as is darkness from light.

I do not oppose Mrs. Woodhull—the individual, but I oppose making her the "standard-bearer" of a National Association of Spiritualists. Partly because I do not deem her position upon vital questions of reform correct, and because of the undeniably unpopularity of the woman with the American people. Even though the public sentiment in regard to that lady be ever so erroneous; the fact that it exists so extensively—vitally, makes it, in my judgment, an absurd and fool-hardy work to place her in the front rank, at the head of a movement none too popular and strong, even among Spiritualists.

That she is entirely unqualified for so high a trust as the position should be, is painfully evident from her celebrated "Message," and the "Constitution of the United States of the world;" as also from her lax ideas as to social, or rather sexual, rights and relations. It is true, she has read many finely composed lectures upon various topics; but in nearly all, especially in the address upon "The Principles of Social Freedom!" are positions that will not "hold water" under the criticism and arguments of such philosophers as A. E. Newton, and others. It is not my province to here point them out, nor are any really new ideas or principles involved in her addresses. The entire ground has been surveyed over and over, by equally as clear thinkers; and in some instances, as boldly "asserted points" staked out.

Not a medium and thinker in the land but has traversed the field, scanning every landmark, as well as every ignis fatuus that has flitted before the gaze with seductive scintillations, alluring the victim on to depths of woe and suffering inexpressible in many—far too many instances. Happy the individual thus stranded, who has not only an innate, but also an organic "balance wheel!" that finally enables the temporary erratic lines to again describe a true circle of moral evolution. Then where the unusually great merit?—why the excessive enthusiasm, even over the truths and sound logic which so intersperse the sad errors asserted in the various subjects discussed by Mrs. Woodhull?

We are told of the admirable "spirit and tone" of Mrs. Woodhull's addresses and articles. She presented some very fine sentiment in an article under the caption of "Impersonal Reform," published in the *Banner of Light*, last fall. But that "spirit and tone" would seem to have emanated from the writer of the respective lectures and articles; for it certainly presented an evidence of a fountain source in the author of the "speech," by Mrs. Woodhull, on the evening of the first day of the Convention at Boston. That "speech," according to the report thereof by the daily papers of that city, was a disgrace to anybody claiming respectability and deliberative functions. Strange, that among the many prominent individuals in attendance upon the Convention, no one had the inclination, presence of mind, or "backbone" to assert parliamentary rules, against such gross personalities—rank infractions of the proprieties of debate. Perhaps all were afraid of being charged with "desire for notoriety." And then to elect the individual who thus abuses the privileges of debate; who thus uncovered the wolf within, to a second term in the first office of the Association, is "passing strange"—an exhibition of lack of dignity and self-respect, upon the part of that majority—thirty-one members of that Convention. Those private circulars must have had the desired effect. It is evident that twenty-one members had a vivid idea of the "fitness of things." Pity some one of the number had not given evidence of "backbone" at the commencement of the sacrilegious infringement of the privileges and duties of debate.

THE RESULTS.

I would review the amended Constitution and other work of the Convention, but do not deem either of the least importance, so far as the work of practical organization is concerned, for it is, to me, plainly evident, that the last spasms of this long dying patient, is now exhibited.

I said in my review of the first day's proceedings of that Convention, that if any good and practical result should come of the effort, I would rejoice, and would gladly hail and support a rational and proper plan and work. But the glimmer of hope which was aroused, because of the heralding of the names of such delegates as William Denton, A. E. Newton and others, both gentlemen and ladies, has faded out, and only thick darkness remains.

It seems that the destructionists outnumbered those who would have put the Association upon a rational basis again. As 21 is to 32, so was the power of the destructionists. But while the *Vic-tor* out-voted the rationalists, it is evident that the brains—the real intellectual power, was wielded by the minority, not a novel state of things. The "elaborate" plan of organization, the "Message," and "Constitution of the United States of the world," were all allowed to sleep in sweet oblivion; nor did the "freedom shriekers" get the endorsement by the Convention, of their pet theory upon the "social question."

The *Banner of Light*, editorially comments upon the results of the Convention, in number 3, volume xxxii, to the point. For one, I fully endorse the positions therein set forth. And the *Banner's* opinions as to the ultimate results upon the Association, are significantly indicated in the statement that, "Our opinions concerning the organization whose annual meeting has thus, for the first time, transpired within the limits of our city, has been frequently given. In all matters wherein it extends its hand to further the best interests of the cause, we are with it, as all true Spiritualists should be. While inclining to the belief that organization for effective work will be best accomplished by the forming of strong, local societies, from which State Associations will, in turn, be eliminated, and from which latter, in the order of natural succession, delegates may be returned to the National Association; still, if aught for the benefit of the truth, and the enfranchisement of the human mind from the grinding bondage of the past, can be brought about in the interim of the formation of the societies by this yearly Convention, we extend to it our hearty good wishes.

"Brothers and sisters, let our highest ambition be the cultivation of charity for each other, and a spirit of self-abnegation for the good of all."

While the *Banner of Light* exhibits commendable charity and broad liberality, it is plainly evident that it has no faith in this American

Association. Who can have, except it be the supporters of Victoria C. Woodhull?

I have for years advocated the above quoted ideas, as to proper mode of organization, both with pen and voice. And I am still confident they must prevail, ere successful organization will obtain, which I have ever favored and labored for.

WHAT NEXT?

It would now seem that a general Convention of those opposed to the American Association dynasty, is imperatively demanded, in order that the great mass of the Spiritualists of America may protest against present abominations; and to recommend a system for the true development of the organic work of Spiritualism, which is inevitable, as it is essential to the interests of humanity, "as I see it." Who will put the right ball in motion?

Le Roy, Jefferson County, New York.

What David and Jesus Knew About God!

BY ASA FORREST.

In showing what David, the "man after God's own heart," knew about the God of the Christian Scriptures we will simply quote the sixty-ninth Psalm, deeming that sufficient to establish the character of his knowledge of that being for whom such thorough search has so lately been made.

SYNOPSIS.

"He loveth his enemies to destruction. He praiseth God with thanksgiving."

TEXT.

"Let their table become a snare before them, and that which should have been for their good, let it become a trap."

"Let their eyes be darkened, that they see not; and make their loins continually to shake."

"Pour out thine indignation upon them, and let thy wrathful anger take hold of them."

"Let their habitations be desolate; and let none dwell in their tents." What for, Uncle David?

"For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded." They imitate God in cruelty, that's all.

"Add iniquity to their iniquity; and let them not come into righteousness."

"Let them be blotted out of the book of the living, and not be written with the righteous."

Now, Uncle David, you being "a man after God's own heart," please tell us why you offer up this charitable prayer?

"This shall please the Lord better than an ox or bullock with horns and hoofs."

Now, you see, we have here an exhibition of David's knowledge as to what is pleasing in the sight of the Lord—the God of Christianity, "the same yesterday, to-day and forever." Stick a pin right here, while we turn and see what Jesus, "the son of David," knew about what was, and is, pleasing to his God, who is the Christian's God, also. We will quote from the sixth chapter of St. Luke:

"But I say unto you which hear, love your enemies, do good to them which hate you."

Bless them which hate you and pray for (is it the damnation of?) them which despitefully use you."

"But love ye your enemies, * * * * and ye shall be the children of God, for he is kind unto the evil."

"Be ye, therefore, merciful as God is merciful."

Now, my Christian friends, dig that old wax of superstition out of your ears, for we are going to talk directly to your brains, and want you to hear, and not only hear, but set your old, rusty, mental machines to work, and dispense with those of your priests, which you have been using for years, while your own, naturally as good as theirs, have been gathering the rust of disuse on all questions involving popular theology.

David knew his God intimately, or the deductions of the Bible and the claims of priests, touching the relations of God and David, are false. David either knew what was more pleasing to his God than "an ox or a bullock with horns and hoofs," or he knew nothing whatever of God, of any value to mankind. On the other hand, Jesus must have known his God intimately, and knew what was pleasing to him in the spirit and form of prayer, or he, too, knew nothing of him, and was a lying impostor as well. Now, if it is proven by the Scripture quoted, that that which was pleasing to the God of David, was exactly the opposite in spirit and principle, to that which was pleasing in sight of the God of Jesus, the "son of David," then, 1st, God is changeable, and entirely unreliable; 2nd, the God of David, and the God of the "son of David," are not identical, and can not be one and the same being; 3rd, David knew nothing about God; 4th, David misrepresented God; 5th, Jesus knew nothing about God; 6th, Jesus misrepresented God; 7th, David's God was not the God of Jesus; 8th, Jesus' God was not the God of David; 9th, the Christian theology presents two God's as unlike as Saint and Devil; 10th, there is no God, known either to Jesus or David.

It is here demanded of some Christian, "wise unto salvation," to take the Scriptures quoted, and either tell us which one of the above ten plain propositions is true, or else arrange an eleventh which shall reconcile this matter to the satisfaction of men and women, who have a sufficient amount of reason to determine that a falsehood can not be a truth at the same time, and in relation to the same subject.

Priests of the Christian faith, these prayers of David are recorded, and you expend thousands of dollars taken from your faithful followers, every year, in publishing them to the world, as examples to men in their petitions to that God you have taught them to worship, that their prayers may be acceptable to him also. The teachings of Jesus are published, for the purpose of instructing men how they shall pray in a manner pleasing to this same, or another God of your theology. Will you frankly tell us whether you have been squandering the money of your deluded followers in behalf of the God of David or the God of Jesus, or both? Stand up to the rack and answer plainly like men. No talk about "superficial reading" and new dispensations, meanings hidden in the original, and all such kind of chaff, which is your custom to employ when driven to close quarters, but come and take this book on our table—this "infallible book" bought of your agents with money, as an "infallible guide" to a knowledge of God's will, printed in plain English, and either acknowledge that you got our money for this book by a false pretense, which is a crime against our laws, or explain to us how we are to arrive at an infallible understanding of God's will and pleasure, with this example of David and the teachings of the "son of David" before us.

Priests of the Christian faith, there is no shirking this matter. This article will be published, and thousands of your flocks will read it, and think for themselves! Your followers will expect you to "rise and explain." This you may do by adding another curiosity to literature, in the form of a good, in-

proved, patent, Christian prayer, consistent, yet following closely, the example of David and the teachings of the "son of David." Tell us plainly, whether the God of David or the God of Jesus is the "only true God?" If the latter, will you make restitution of the money you have taken per force of fraud, from deluded men, women and even little children, in behalf of the God of David. If the former, will you come forward and voluntarily mount the gallows, and expiate your hundred and fifty thousand crimes of murder in behalf of this God of Jesus?

Priests of the Christian faith, will you tell us, frankly, which of these two Gods you propose to acknowledge in the constitution of our country? The people are anxious to know something about this matter. If we are to acknowledge a God in our constitution, we want to know whether it is a God to whom the revengeful breathings of a David are more pleasing than "an ox or a bullock with horns and hoofs," or whether it is the God whom to be like we must be merciful and love our enemies?

Priests of the Christian faith, do you not know that the people of this land are thinking, thinking such thoughts as are dear to you. Do you not know that when you made this last assault upon the liberties of mankind in attempting to force an acknowledgement of an heathen God, you opened up a war that will never end until you and your God are driven to your doom? "Whom the God's would destroy they first make mad." This is the handwriting on the wall above dying priestcraft in America to-day, and the hands of the angels have indited it.

Sioux City, Iowa, Sept. 10th 1872.

Science and Spiritualism.

BY DR. H. C. PIERCE.

It is frequently observed that men of letters too often refuse an investigation of the phenomena of our philosophy of life. The cause of this dereliction of duty may not always be the fear of public opinion, though too often it is. It may sometimes be due to the loose and careless method pursued by visitors at the circles and seances.

Bro. Bailey lately referred to this unsatisfactory style of investigation in these words:—"But it occurs to me, perhaps too critical mind, that for the purpose of a more complete and satisfactory demonstration of the phenomena of so-called materialization, there should be absolute test conditions upon the part of the medium as well as all other surroundings." He speaks of the visits at Moravia, and of cabinet manifestations, where the medium is upon the inside, loose or perhaps doubtfully tied. Though he assumes Mrs. Andrews to be honest, "yet the conditions are not such as thoroughly scientific investigation demands." Truth never fears scrutiny. Let the possibility of deception be removed if it can be done. It is not sufficient to have the medium tied, unless it be securely done. When mediums direct the kinds of knots they are to be tied with, it ought to be, as it always is, quite unsatisfactory. The careless method of conducting these public exhibitions often does harm, and confirms skepticism. For one, I am a firm believer in physical manifestations, but Spiritualists have enough of the truth, not to stand in need of jugglery.

Mrs. Pierce, a trance medium of this place, has often exhibited spirit faces, and several have been clearly recognized, but it was not in a cabinet—the "materialization" was upon the face of the medium. It would be easy for her to exhibit these through a small aperture in a cabinet, especially if as insecurely tied as we have known parties to be. The boys of the streets, in many places are counterfeiting the rope tying very successfully. Let Spiritualists be careful to see to those matters, even if the public are not. Truth will triumph, and if we allow ourselves to be imposed upon, the cause will suffer. I write wholly in the interest of Spiritualism, in which I have worked about fourteen years. Davis and other seers have predicted that as our cause becomes more popular the temptations to counterfeit the phenomena will be increased. This is more particularly the case where money is to be made by the operation.

I approve the course of the JOURNAL in Bro. Slade's alleged expose, and rejoice that he has so ably vindicated the truth in his case. I can see no possible harm in "proving all things, and holding fast that which is good." We want no Jesuits to help on the great work of progress, but if we sift the chaff from the wheat the cause will be the better for it. The rope-tye, the iron ring manifestations, as well as cabinet manifestations can be closely counterfeited. There is no harm in holding all accomplices, and in closely examining the rings, and particularly in seeing that the medium has none concealed under his coat sleeves, which he slips down when held, while his accomplice steals the ring from the table supposed to be used. Again, some persons can easily slip off the ropes whatever be the knot; they can even slip hand-cuffs, so small are their hands. Spiritualists should show they are willing to have the whole matter fairly scrutinized in every case. There is genuine coin, and that is what we all want. Let us be on the look-out for counterfeiters, for be assured they are in circulation.

Waco, Texas.

Letter from Dr. DeWitt Franklin.

DEAR JOURNAL:—Knowing that your columns are always open and free for all information, investigation and interchanging of ideas which may tend to good for the human family, and keeping your glorious motto in view, that "Truth wears no mask," etc.—"she only asks a hearing" then as a starting point, we find that a principle contains all there is of value in a policy; therefore, I would act upon the principle, and accept the private and public consequences. All new born ideas and theories no matter how practicable, how good and profitable they may have been, or will prove themselves to the human family, must necessarily undergo a certain amount of private and public criticism, in consequence of which many intelligent individuals stand aloof, lacking moral courage enough to claim their God-given rights to their own individuality, fearing they might lose whatever little popularity they so much value in a rotten public policy which will not bear a thorough investigation. For the past seven or eight years, your correspondent has been a close observer of human nature, learning many valuable lessons from the pages of the great book of God-Nature, which never has, nor never will be closed to his children, though they persist in selfish blindness to reason, relying only upon the dictations of designing bread and butter priestcraft. We may liken those individuals to a great number of persons who wish to become acquainted with the practical philosophy of swimming, avoiding deep water and never venturing beyond what would be a safe wading depth. But if we never venture into deep water, and over head, too, we never can acquire the art of swimming. By this analogy you see we find a great many who are satisfied to vegetate, —yes, live and die on custom—tradition and superstition. No one can strike out into the broad, deep waters of investigation without

first freeing himself from the fear—selfish grasp and slimy coils of priestly tradition. Can you tell me, is there any device by which we can obtain knowledge unless we venture beyond the shoal waters of tradition? The age is upon us, wherein all things, old as well as new, must be investigated—the intelligence of the nineteenth century demands it for the future good of millions yet unborn. Old things are becoming new. The same identical principles and laws which governed and controlled the Fox sisters a quarter of a century ago at Hydesville, controlled media in patriarchal times—age—that same power moved the gentle Nazarene to acts of love and charity, by some called miraculous, is still controlling and governing all our true spirit manifestations, known as Modern Spiritualism throughout the world. The great Magnetic Key has unlocked the store-house of nature, and he who does not investigate with all the present age glaring around him, is blind to reason and common sense, deserving to be a worshiping dupe at the shrine of bigotism, but here let me say that such individuals should have our sympathy—not our censure!—Let none of us pretend to infallibility, but let us engage our intellectual efforts in investigating this grand spiritual philosophy which offers inducements to the ennobling and elevating of mankind. In God's name, let us be consistent, true to ourselves and to our brother man—accord to all their right of thought—break their trammels of Priestcraft, and let the spirit flow out in all its God-given rights; then mankind will be happier, persecutions will cease—no more bloody martyrs of church or state—the angel-world will draw closer to us—God in his glory through our guardian angels will be made manifest, and mankind will be redeemed, and the Millennium declared! Then may we all vanquish prejudice, extend our zeal in seeking wisdom. Investigation has a claim upon us that is being pressed, and we must put in our plea, either that we are willfully regardless of the calls of the angel-world, the loved ones from the Summer-Land who are seeking admittance for our good here and in the immortal life beyond. Reader, we are upon the witness-stand, let us be truthful, deceiving none, the eyes of the whole world are upon us—aye, the angel-world is witnessing our testimony for truth and progression, and at this moment, whilst penning these lines near the life-likeness of my little May, I feel her pure young spirit, hovering over me, whispering words of childish love and affection, giving us the assurance of a better life, of joys untold beyond the river that we call death. May God, through his angels hasten the time when this earth plane shall be free, and false pride and vanity shall yield to better judgment.

Dr. DEWITT C. FRANKLIN.
Los Angeles, Cal.

Southern Kansas.

BROTHER JONES:—We have recently been the recipients of a rich feast—a feast of good things—a feast of spiritual truths, which has rent the Old Orthodox shell of this place from center to circumference, almost to the severing of the marrow from the bone. Bro. R. G. Eccles, "the young man eloquent," has been among us and delivered six lectures in Pleasanton, Linn county, and six in Paola, Miami county. On Sunday, September 22nd, I listened to a soul-stirring lecture from the text: "In the beginning God created the heaven and the earth." This was one of Bro. Eccles' happiest efforts, using geological, historical data with effect and force, clearly proving his knowledge of the subject under discussion. Bro. Eccles is truly a "noble Roman;" a fearless, analytical and conclusive reasoner, never leaving a point until it is made clear, fully established, nailed with wrought-iron nails, and clinched on the other side.

In the evening, Sister Henderson, of Aubury, Johnson county, Kansas, entertained the largest audience that had ever turned out in this town, to listen to a lecture on Spiritualism. Sister Henderson has been for many years a student of the Harmonical Philosophy, under the direct teachings of her spirit guides for five hours a day, for many months; hence it may be inferred that she is well prepared for the great and noble work she now feels herself called upon to undertake—that of teaching and organizing.

Sister Henderson's work is a peculiar one,—she is what may be termed a Bible Spiritualist; and through this method she reaches the very heart of society and the church.

For the benefit of our friends I would say, that our sister is now traveling through Southern Kansas, and would like to secure engagements in advance.

Her terms are \$1.00 for diagnosing and each treatment of disease; \$2.00 for sitting in developing circle, and \$4.00 for lecturing.

Bro. Eccles has succeeded in working up a debate here (Paola) with the Rev. Mr. Jerold, a Baptist clergyman. The resolution is as follows:

Resolved, That Spiritualism, as taught by the spirits of the 19th century to the Spiritualists of the 19th century, and verified by its fruits, is primitive Christianity (by primitive Christianity is meant the teachings of Christ and his Apostles and their fruits), and the only religion wholly true, and the church is an apostate.

R. G. Eccles affirms; Rev. Mr. Jerold, denies. The discussion is to commence on Monday evening, October 7th and close on the following Saturday. Each disputant is to speak twice each evening, occupying a half hour alternate.

I was amused at a remark of an editor just after the Rev. Gentleman threw out his challenge: Said he, "there goes a skinned Baptist." Paola is all excitement, anticipating the coming contest; there never was so much interest felt in matters of theology. The church trembles, and daily prayers ascend to the throne of the "Unknown God," for blessing on Bro. Jerold's head. The young men are jubilant. The thinking element of the town and country has an impetus that will keep it moving. A little heaven has leavened the whole lump.

Fraternally, Wm. C. GIBBONS.

Paola, Kan., Sep. 26, 1872.

Grove Meeting of Spiritualists at Woodburn Station, Oregon.

The Spiritualists of Oregon, held their Semi-Annual Grove Meeting, at Woodburn Station, Marion county, Oregon, Sep. 13th, 14th and 15th, 1872.

FRIDAY MORNING SESSION.

Meeting called to order by D. H. Hendee, of Portland. The following persons were elected officers of the meeting: President, E. C. Cooley, of Woodburn; Vice-President, D. H. Hendee, of Portland; Secretary, B. F. Cooley, of Canby; Assistant Secretary, C. R. Hanson, of Portland. A Committee of General Arrangement was appointed, consisting of the following persons: P. G. Stewart, J. S. Hawkins, J. H. Moore, Mrs. M. Moore, Mrs. H. Eves. Adjourned.

AFTERNOON SESSION.

The discussion of the propriety of establishing a Liberal College. Speeches by J. S.

Hawkins, J. O. Fruit, C. A. Sohmüller, Mrs. H. Eves, Dr. Shoefield, and W. H. Hendee. Lecture by C. A. Sohmüller, in trance condition.

EVENING SESSION.

Conference of one hour, when many good things were said.

SATURDAY MORNING SESSION.

Conference of one hour. Lecture by A. A. Cleveland, in trance.

AFTERNOON SESSION.

College Question. Addresses by Professor Chaney, C. A. Sohmüller, J. S. Hawkins, D. H. Hendee, F. Martin and B. F. Cooley. Lecture by Professor W. H. Chaney.

EVENING SESSION.

Trance lectures by J. H. Cooley, Miss Ellen Eberhart and John Bleakney. Lecture by A. A. Cleveland. It was eloquent and pathetic.

SUNDAY MORNING SESSION.

The meeting resolved itself into a society to be known as the Oregon State Association of Spiritualists, and three persons appointed to frame a Constitution and By-Laws, and report at the meeting in June, 1873. The persons appointed were as follows: T. W. Davenport, Prof. Chaney and J. S. Hawkins.

Mr. Davenport, Chairman of the Committee on College grounds and funds, was allowed until June, 1873, to report.

AFTERNOON SESSION.

Lecture by Prof. Chaney. Subject: "Physical and Spiritual Life." It was handled in a masterly manner. We have no better worker in our cause, in this State, than Prof. Chaney. He has done us a great deal of good in the past year. No eulogium from my pen can do him justice. Lecture from C. A. Sohmüller. Adjourned sine die.

B. F. COOLEY, Sec.

Testimonial to J. M. Peebles.

WHEREAS, Hon. J. M. Peebles, well known in this country and Europe, as a lecturer, traveler, an author of several books, has publicly ministered to us for several Sundays in Mercantile Library Hall, to the satisfaction and edification of large audiences; and

WHEREAS, Accompanied by his friend, Dr. E. C. Dunn, he is now on his way to fill lecturing engagements in Australia, with the ulterior purpose of visiting China, India, Egypt and other portions of the East.

Resolved, That, returning freighted with lessons of wisdom from the Eastern countries, he be invited to re-visit California, spending such time in speaking upon this coast, as conditions and circumstances may warrant.

Resolved, That our best wishes for health and success attend him during this journey in foreign lands.

ALBERT KENDRICK, Pres.

GEO. W. LEWIS, Sec., Spiritualists' Union.
San Francisco, Cal., Sept. 12, 1872.

DR. DAKES' APPOINTMENTS.

OCTOBER

1st, and 2nd, Elgin, Ill.; 3rd, 4th and 5th, Rockford, Ill.; 6th, 7th and 8th, Chicago; 9th, 10th, 11th, 12th, 13th, Madison Wis.; 14th, 15th, 16th, 17th, 18th, 19th, Princeton, Ill.; 20th, 21st, 22nd, Galesburg, Ill.; 24th and 25th, Seymour, Ill.; 26th, 27th, 28th, 29th, 30th, Home Office, 15 Ellis Park, Chicago.

NOVEMBER

1st, and 2nd, Elgin, Ill.; 3rd, 4th and 5th, Rockford, Ill.; 6th, 7th and 8th, Chicago; 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, Home Office, Chicago.

Dr. DAKES makes regular visits every four and eight weeks at the above places, and can be consulted at the principal Hotels in each place. All chronic complaints are exclusively and successfully treated.

Dr. DAKES has the largest and most extensive practice, of any physician on the continent. The doctors' brilliant success stands unparalleled. Remember the days, and give this famed Healer a call.

v13b3

DISCUSSION

On the Phenomenon of

MODERN SPIRITUALISM.

PROPOSITION: Resolved, That man lives after the death of the body in a conscious state, and communicates with the inhabitants of earth.

Affirmative, DR. J. G. FISH.
Negative, T. H. DUNN.

This debate is rich in historical and scientific research, containing a vast fund of information in a compact style, and so brilliantly and so gently expressed, that the perusal of the same fascinates and instructs the reader. Every investigator should have it; every student of the Harmonical Philosophy should carefully examine its pages, and scrutinize critically the position of each of the disputants. Both of them are educated men, well versed in historic and scientific lore, and the knowledge that each one possessed on this subject, has been brought to light.

Price: 50 cents. Postage 2 cents. For sale wholesale and retail at the office of this paper.

v13b3

NATURE'S LAWS

IN

HUMAN LIFE:

AN

Exposition of Spiritualism:

Embracing the various opinions of Extremists, pro and con, together with the Author's Experience.

BY THE AUTHOR OF "VITAL MAGNETIC CURE."
Price 1.50; postage 20 cents.
For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

FOURTH EDITION—REVISED AND CORRECTED.

With Steel-plate Portrait of the Author.

THE VOICES.

THREE POEMS.

Voice of Nature.
Voice of a Pebble.
Voice of Superstition.

By Warren Sumner Barlow.

THE VOICE OF NATURE tells no falsehoods, and in her communication to this author she represents God in the light of common sense, divesting him of all superstitious notions, and presenting him to the world in his unchangeable and glorious attributes. While others have too often only dimly glimpsed, this author has erected a beautiful temple on the ruins of superstition. Judge Baker, of New York, in his review of the poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

THE VOICE OF A PEBBLE delineates the individuality in Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION in the most chaste and beautiful language portrays the conflict between the orthodox and the devil, and proves, by copious extracts from the Bible, that the former has ever been defeated by the latter, from the Garden of Eden to Mount Calvary. It scintillates with rare gems of thought throughout, and will be read with pleasure

Religio-Philosophical Journal

S. S. JONES,
EDITOR, PUBLISHER - - - AND PROPRIETOR.
J. R. FRANCIS, - - Associate Editor.

TERMS OF SUBSCRIPTION:
One copy, one year, in advance.....\$3 00
at the end of the year..... 3 50
Three months on trial, to New Subscribers..... 50

Religio-Philosophical Publishing House,
All letters and communications should be addressed to
S. S. JONES, Corner Fifth Avenue and Adams St., Chicago.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.

2. If any person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it, until payment is made, and collect the whole amount—whether the paper is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

In making remittances for subscription, always procure a draft on New York or Post-Office Money Order, if possible. When neither of these can be procured, send the money, but always in a Registered Letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail. All Post-masters are obliged to register letters when requested to do so.

These sendings money to this office for the JOURNAL should be careful to state whether it be for a *renewal*, or a *new subscription*, and write all proper names plainly.

Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrears is made, as required by law.

No names entered on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the expirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed to him Dec. 1. If he has only paid to 1 Dec. 1870, it will stand thus: "J. Smith 1 Dec. 0."

CHICAGO, SATURDAY, OCTOBER 26, 1872.

All About Prof. Tyndall's Prayer-Test.

It is really amusing to observe the sophistry that occasionally permeates an article in the *Christian Union*. In its efforts to be liberal, and at the same time satisfy the whimsical notions of the orthodox, it gives expression to exceedingly weak logic. It, too, is afraid to indorse the proposition of Prof. Tyndall, who desired to test the efficacy of prayer over physic, and thereby forever settle the question whether God does actually answer the petitions of mortals, or not. Carefully ponder the following remarks of the *Christian Union*.

If Prof. Tyndall had studied the laws that obtain in the kingdom of grace as faithfully as he has those which rule in the province of heat, he would not have lent the weight of his name to the strange proposition to test the efficacy of prayer. The experiment proposed, whatever the result, would not be the final test desired. In one of its issues it would have no power to convince the gainsayer, and in the other none to confound the believer.

First, if the united prayer were answered, it would be in the same way that the Christian believes all his prayers are answered, not by the working of a miracle, but by the controlling of natural causes so as to produce the desired result. He believes that all the means conducive to the end in view, prayer itself included, have been foreknown by God from the beginning, and each has had its proper place and efficiency assigned it for the accomplishment of the end designed. So that, even though there should be a most marked difference between the wards prayed for and those that were not, the cavaliers being able to trace the action of the natural causes, and not to detect divine interposition, would be sure to ascribe the result to the former, and would cavil still. Nothing short of a miracle would convince them, and, judging from the past, even that has little effect where the difficulty is in the will, rather than in the intellect. The Christian could not pray for the working of a miracle, because he believes the roll of miraculous evidence to be completed, and that he has no warrant to expect such interposition in his behalf. This favorable answer, then being given, in conformity to God's method of acting in His spiritual kingdom, through the agency of natural causes divinely preordained and controlled, would not prove, so as to satisfy the doubters at least, the test to be conclusive.

Secondly, the result, if unfavorable, would prove nothing as against the efficacy of prayer. Indeed, the mere proposition shows that the true idea of Christian prayer is entirely misconceived. The challenge is evidently given on the assumption that prayer, especially in such a crucial experiment as this, must needs compel a favorable answer, or else suffer a humiliating defeat, and own itself altogether ineffectual. It does not claim to do the former; its denial by no means proves the latter. Submission to the will of the Best and Wisest always appertains to the spirit of true supplication. If therefore, in the case proposed, the petitions of Christians should not be granted, they would suffer no defeat, for they would offer this prayer as they do all others, in submission to the will of Him who sometimes confers a greater blessing in denial than the giving would bestow. The denial would neither give the Christian just cause for humiliation, nor the doubter for exultation at what he might call the failure of the experiment.

What an exceedingly small loop-hole the *Christian Union* endeavors to escape from, and how weak its interpretations of God's method of answering prayer. Its assertion that if "the petitions of Christians should not be granted, they would suffer no defeat," is equivalent to the statement that the sin of our first parents was not a victory to Satan.

The idea "that prayers are answered by controlling natural causes so as to produce the result desired," is virtually doing away with the necessity of them altogether. A man commences to pray in early spring time for a bountiful harvest, and in order to bring about such a consummation, fertilizes the soil, ploughs deep, exterminates weeds, and uses every precaution in his power to save his crops when ripe, and in so doing, answers his own prayer! That is self-evident, for the next-door farmer, who never prayed, reaps equally as bountiful a harvest.

If the exertion of the praying man is absolutely necessary in order to obtain a response to his supplications, can we ever be certain which secures the answer, his own labors or those of God! If God requires the effort of the praying man, then he needs assistance to confer a blessing on his children, hence can

not be omnipotent. We would like to see the Tyndall test tried. Let the Christian world occupy their whole time with requests to God to prove himself superior to physic, etc., and forever settle the vexed question. Let one universal prayer meeting be held all over the inhabitable globe—in the jungles of Africa, under the torrid sun of Asia, amid the icebergs of Iceland, among the orange trees of the tropics, and on the bleak hills of the extreme north and south—let one glory hallelujah ascend heavenward from millions of voices—sound forth from pianos, violins, accordions, and the organ of the Italian grinder! Let no pains be spared to attract the attention of God—entreat him to show his superiority! But what consistency in expecting God to manifest his superiority over physic when he directs his destructive thunderbolts against a house especially dedicated to him! To illustrate his peculiar character, we give the following: from J. A. Dyer, of Baraboo, Wisconsin:

I will give you a little item for the benefit of the orthodox churches. I was in this place on Saturday, the 5th of Oct. About ten o'clock there was a thunder shower come over the town of Baraboo, and the lightning struck the Congregational Church and made a large fissure in one side of the column supporting the spire, all the way down to the ground. Some of the splinters were thrown one hundred yards. It seems that God had another of his mad fits, and was going to thunder down his own church. After they have been so good to God as to build the house and give it to him, then he gives it a crack! This looks to me very much like little boy's play to talk about consecrating the house to the service of God and that he has a special supervision over it from the time of its dedication.

Can a God who will maliciously destroy a church which has been especially dedicated to him, be relied upon to administer directly from his abundant stores, such remedies that will heal the sick? We think not. No reliance whatever can be placed in such a God. And, indeed, the Bible declares in unequivocal language, that God's ears are like the

VALVES TO A PUMP,

and that they close whenever a wicked, contentious fellow drops on his knees to whine out a petition in *serio-bass* voice for something that he wants, or in other words, it declares that the prayers of the wicked are as useless as the shadow of a decaying stump, or that they availeth nothing!

Henry Bremer, a Norwegian, was accustomed to pray—read the "Philosophy of the Plan of Salvation," then blew out his brains, in the Young Men's Christian Association Rooms, at Newark, N. J.—strange effect of prayers. Probably the valves to God's ears were closed. Again, a story of betrayal and seduction comes from Ware, Massachusetts, the victim being a young girl whose lover had deserted her and married her rival. All concerned belonged to the Methodist Church; they prayed, but in their case, those mysterious valves were closed. A Jesuit has been fined one hundred francs at Brussels, for forcing himself into the chamber of Professor Attmeyer, of the University of that city, when the Professor was at the point of death. He, too, prayed, but those flexible valves would not admit them to God's mind!

The *Zion's Herald* says Professor Tyndall's proposition to test the value of prayer offered for the recovery of the sick, is simply an impertinence. We can not regard it in such a light. If the Bible be divinely inspired, and its declarations true, then the *Zion's Herald* has no grounds whatever for charging Tyndall with impertinence; on the contrary, by its foolish declaration, it stamps itself with infidelity, for the Bible distinctly declares that "The prayer of faith shall save the sick, and the Lord shall raise him up."—[James v. 15.]

The *Church Union* and *Zion's Herald* have no "faith," or they would not give expression to such foolish sophistry and foolish charges of impertinence. If the "prayer of faith" can not save the sick, then the Bible is false, and may be considered as worthless trash. If physic can, and does at times cure the sick, and if the prayer of faith shall save the sick, in which is the most efficacy,—that which "can" and "does," or that which "shall," save. Who is so cowardly as to wish to avoid a test experiment? Professor Tyndall is thoroughly posted on Bible declarations, and keenly critical in nature; he is well aware that if they are true, that faith and prayer should eradicate all the ills of life. Poor cowardly Christians, with no real genuine confidence in the Bible, you present a sorry spectacle when confronted by science!

BIBLE DECLARATIONS.

St. Mark (11: 24) says: "Therefore, I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and yeshall have them." What declaration could be more plain than that? St. Mark again asserts (16: 17, 18, 19), "And these signs shall follow them that believe. In my name, shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

If the ministers of the gospel are afraid to test the efficacy of prayer and faith, they should invent a new system of religion founded on common sense! Where is there a minister with faith enough to take deadly poison into the stomach. Alas, there is not one in all Christendom that dare do it. They will not rely on God.

PRAYER AND IGNORANCE

go hand in hand! The more ignorant the Christian, the louder he toots his hallelujahs, and the more vociferous in his expressions of—Glory to God! Glory! Glory to God! The proper understanding of nature's laws show the futility of prayer! As well prevent the approach of winter with its Northern blasts and banks of snow, by prayer, as to secure additional rain by any such method. The lightning rod does away with the necessity of asking God to restrain the lightning; a proper knowl-

edge of agriculture and chemistry secures the bountiful harvest, without any supplication to Deity; a knowledge of medicine, magnetism, surgery, etc., alone secures health. When man finds himself, after thousands of years of study, able to do what he attributed to God, he will dispense with a prayer-answering God altogether; through sanitary measures, it is rendered unnecessary to petition any being to keep epidemics away; in fact, Knowledge is the great Prayer Killer of the present age!

The *Chicago Tribune*, in an able manner, reviews the opposition of the Churches to the Tyndall "test." Desiring to keep our readers posted on this all-absorbing question, we give the opinion of the *Tribune* in full:

THE POWER OF PRAYER.

"A church-member suggests, in *Zion's Herald*, a new test of the efficacy of prayer, which he believes the Church in general will be willing to accept. He proposes that some one shall select fifty abandoned wretches; that their names and sketches of their characters shall be given to a number of Christian men and women; and that these latter, without the knowledge of the subjects of the experiment, shall pray for their conversion every day for a year. The proposer says:

"I would like to join in such a test as this, and should have no fears as to the result of such an experiment. Will those who challenge the faith of the Church accept the conditions, bide the issue, and accept its teachings?"

"The fact that such a scheme has been suggested is a pleasing incident in this somewhat embittered controversy. Both parties are to blame. The men who indorse the test proposed by Professor Tyndall's friend have too often done so in an arrogant, sneering manner, that was sufficient in itself, to prevent the trial. Then, again, they have boasted of the unwillingness of Christians to submit to such a test, arguing that the latter were unwilling because they were afraid, and that this proved their side of the question. Of course, it really proved nothing. It would have been strange if a single plan, without modification, had pleased everybody. Neither the rejection of this nor of all others would show fear. There are some thorough believers which men have, and which they would yet be loth to submit to a test, however sure of the result. An English review illustrates this by saying that a suggestion to a husband to test his wife's honor would be bitterly resented as an insult. Yet, a man's love for his wife, and his belief in her, are often excelled by a Christian's love for, and belief in, his creed, down to its minutest part. In a failure to comprehend this fact, and its consequences, lies the chief error of the innovators. On the other hand, the tone taken in reply to the proposed innovation, has often been needlessly offensive. It is denounced, again and again, as 'impious.' This is absurd. No honest search for truth can ever be impious, no matter how far from the truth the seeker may stray. The Bible maintains also, by implication, at least, that the sun revolves around the earth. No one objects now to an allegorical interpretation of the passages concerning the latter statement, and in this way science and revelation are reconciled. But when Galileo wrote, he combated as deeply fixed a belief as that of to-day in the efficacy of prayer. It was not his hitting upon the truth that kept him from impiety. If he had been wrong he would still have been free from that reproach. And so, whether right or wrong in fact, the believers in Tyndall are right in maintaining what they believe to be the truth, and should have a fair hearing from the believers in prayer. The suggestion of this new scheme shows that some, at least, of the latter, are ready to give the former such a hearing.

"We therefore regret the more that the new scheme seems hardly as fair a test as the old one. The curious influence of one mind upon another, although many miles apart (shown by prophetic dreams, by the so-called spiritual manifestations, and by mesmerism), is acknowledged. Every man who gains power over his fellows is a man of strong will. There can be no greater strengthener of the will than a belief in some religion. In every age, delicate women and timid children have dared to die for belief's sake. Their faith made them strong. Their will, usually worthless as a force, carried them through hours of agony without a tear or a groan. The party of prayer might, then, by mere force of will, get such a mesmeric mastery over the minds of those prayed for, that the mental change of conversion would take place, simply as a result of the now imperfectly-understood laws of mind-connection. In the case of hospital-test, a physical change would have to be produced. To be sure, the knowledge of the patients that their recovery was an especial object of prayer, would tend to cause a mental condition favorable to that recovery. The powerful influence of mind upon body has just been re-attested, once more, by the 'miraculous' restoration to health of French pilgrims, at the shrines of La Salette and Lourdes. Nevertheless, the physical change would be harder to compass than the mental one. The will-power would be far weaker in regard to several hundred patients, most of whom would be unknown, than if only fifty, all of whom were known, were concerned. In the latter case, the will, in the former, prayer, would apparently have the bulk of the work to do. Now that a disposition has been manifested on one side to go half way, it is to be hoped that the other party, which boasts of its liberality, will not refuse to respond. This important suggestion should not be allowed to drop out of sight, leaving only a sting behind. Let us have some compromise test, acceptable, as far as possible, to both parties to the dispute. Then let the test be applied, as rigorously and as reverently as may be. Truth can always afford to be tried.

Did Christianity Kill Him?

The *New York Tribune* states that Henry Bremer, a Norwegian, and a jeweler by trade, blew out his brains with a pistol, in the reading-room of the Young Men's Christian Association, at Newark, New Jersey, on Thursday morning. He had been sitting in the room reading a "Philosophy of the Plan of Salvation" before he committed the deed. Bremer is about fifty years of age, and is supposed to be alone in this country. Those who knew him considered that he was always a little eccentric. Had he been perusing Robert Dale Owens' "Debatable Land," instead of the one designated, he would have been regarded as insane, and his suicide attributed to a belief in Spiritualism. The probability is, that his suicide was caused by the sublime mysticism of mystic philosophy—that assigned to the blood of Jesus a saving efficacy.

MRS. DR. CLEVELAND is located at 732 West Madison street. She is an excellent trance and clairvoyant medium.

Psychic Force.

It is really amusing to witness the squirming of the scientific men when brought face to face with Spiritual manifestations! Prof. Crookes, of England, not wishing to endorse the wonderful doings of spirits through different mediums, invented a word to express his own ideas of the cause of the phenomena, and we now have the term *Psychic Force*. Prof. Crookes, when brought in contact with Home and other remarkable mediums, no doubt was somewhat muddled, and finding himself between two "horns of a dilemma," resolved to extricate himself therefrom by applying a term to what he witnessed, that no one could comprehend.

It is indeed strange that such a scientific man should attribute the movements of an accordion in a wire case to psychic force, ascribing to it a certain amount of intelligence. This mysterious force could elongate the body of Home some four inches, carry him through the air, move tables, answer questions, play beautiful tunes, produce brilliant phosphorescent lights, and perform many other remarkable feats! In our opinion, such an assumption on the part of Prof. Crookes shows unpardonable weakness, and proves conclusively that all great men have one "weak spot" in their nature, and the greater the man, the weaker that *one spot*! This psychic force is really a strange agent, and presents to us very curious phenomena. The Materialist who attended one of Maud Lord's seances saw it manifested in the person of his little girl who had died some time previously, and whom he believed had no immortal existence. She came and caressed him, and exhibited all the ardent affection that she did during life. Another man who visited Moravia, saw it presented in the form of his aged grandmother, giving her name and date of death. Another sees it before him in the form of a brother long since dead, who comes to her in her own room, and through his instrumentality her life is saved, and a field of usefulness opened up before her. Why will Prof. Crookes be so foolish? Is the weak spot in his nature so deep and soft that truth can not affect him? With all his wisdom he is decidedly weak, and his opinion is not worth as much as the common man, who is unlearned in the sciences. A writer in the *Index* touches the question in a most admirable manner, as follows:

That scientists do not always possess all the qualifications required by the "genuine scientific spirit," I lately had proof in the confessions of a young English gentleman of rising repute at home as a student of science, whom I met a few weeks since in Washington. Conversation turned upon the Cox and Crookes controversy. I inquired why the vexed question was not subjected to some critical trial, which should make final decision upon its claims. His answer was: "We have tried to test it, but it evades all our tests." Subsequently however, he owned that the "psychic club" of which he had been a member, after experimenting prosperously for some time with raps, weighing tables, *et cetera*, were suddenly dispersed by an astonishing communication! It was rapped out for them at a daylight sitting; and was so inscrutable in its origin and startling in its purport, that the club with one consent dissolved its sitting, agreed to say nothing about it, and *never met again*. It is easy to see where the evasion was in this instance. If Mr. — sees this, he will remember that he told the story in a large company as a good joke, adding that, "seriously, he didn't know what to make of it!" Yet this man waxes eloquent over the aesthetics of the spectroscopic, and the wonderful properties of sound.

If it is true that "scientific men can not give heed to any phenomena to which they can not apply the usual scientific methods," let them wait quietly until new conditions are given, under which they can apply the old methods, or discover new ones. It is possible that now and then one may say like Galileo, when a friend suggested to him that Scheiner's eyes must be failing, as he complained of seeing spots on the sun: "Scheiner's eyes are good enough; I have myself watched those spots for some time past." Watched them, but said nothing; because he could not bring the proof that would save him from the jeers of his fellow-astronomers. No doubt science will have enough to do in classifying the new phenomena, in ascertaining their relations to established laws, in furnishing the needed terminology, and so forth.

"There is nothing in the universe except matter and force," says the Materialist. "For force read spirit," says the Spiritualist. May it not be that in the nomenclature of the future a word is waiting which shall unite the inner significance of both terms, while yet the truth it stands for shall prove itself something a little different from what is now anticipated by either Spiritualists or Materialists? With this safe prophecy I will close.

H. L. B. B.

Elder Miles Grant.

D. W. Hull's discussion at Rochelle, Illinois, with Elder E. C. Marston, was a complete triumph in favor of Spiritualism. Mr. Marston flew from one point to another, but made no definite stand as Mr. Hull assailed all his points. When the discussion was half through, he abandoned the question entirely (Spiritualism is a Satanic delusion), and went to talking upon another subject, concerning the existence of the spirit after the death of the body. Mr. Hull followed him there, and proved according to his Bible, that they must exist, as Jesus was seen after his decease; that his body could not have been raised, as he was only seen by Clairvoyants.

Elder Miles Grant was lingering near the neighborhood of the discussion, but did not put in an appearance while Mr. Hull was in Rochelle. He was announced to speak the next week after the discussion. As Mr. Hull felt that he was following on his heels at a safe distance, he sent him the following challenge—a copy of which was published in the *Rochelle Liberator*:

Rochelle, Ill., September 23d.

ELDER GRANT—DEAR SIR:—As you stand in the front ranks of those who oppose Spiritualism, and as I occupy entirely an adverse position, the religious interests of the community demand that we should meet face to face in as differences between us, that the public may have an opportunity of knowing our views and

our reasons for dissenting from each other's views.

Three times during last winter I was told by your friends that I would not meet you in discussion, and when I replied that I had a standing challenge to you, my word was disputed. I then published a challenge to you, through the *Banner of Light*, Boston, to which you made no reply. Last summer I was told in this place, that neither my Brother, Moses Hull, E. V. Wilson, or myself, would discuss with you. My reply was that you could not be induced to hold a discussion with either of us. Your reply to this, as given by Elder E. C. Marston, in our late discussion was, that "the devil was a liar, and of course his children were no better," or words to that effect. Such language concerning myself, shall not go unchallenged. Your friends in Chicago, have asked me if I would discuss with you there? I replied that I would when you were ready.

I now write this to ask you when you will suit your convenience to meet me either in Chicago, Lowell, Mass., Providence, R. I., or any other point, or all of these points?

Hoping that you will see fit to arrange for one or more discussions with me, I remain, Contraversially yours,

D. W. HULL.

P.S.—I reserve a copy of this letter for publication. My address is Hobart, Ind. D. W. H.

Worthy of Note.

At the time Chicago was burned, the whole civilized world was animated with sympathy. Contributions came flowing in for over two months after the dreadful calamity, in one continuous stream, and through the aid thus afforded a vast amount of suffering was prevented. Hardly had the fire ceased burning when the common laborer commenced to remove the debris preparatory to erecting buildings on a more magnificent scale than ever before. Now its business houses are larger, and better adapted for the demands of an increasing trade; its hotels when completed will be grander than ever before—in fact, not excelled by those of any other city in the world; its theatres and opera houses are equal in magnificence to those of New York, while its grain elevators surpass in magnitude those of any other city in the union. Under this favorable aspect of affairs, it is really pleasing to note the expression of prominent eastern papers. The *New York Tribune* says:

Chicago celebrated the first anniversary of its great fire most characteristically. No sackcloth, no ashes, but a procession, brass bands, newspapers in rebuilt offices, and with sixteen-page supplements, old firms taking possession of new trade places, and the Board of Trade formerly installed in a magnificent building that outshines in splendor the one which went down in the great fire of 1871. This is the way Chicago commemorates an event which would have wiped out almost any other city in the world. The best of it is, too, that, as Chicago had the sympathies of the country in its desolation, there will be no boundary to the satisfaction which its prosperous rebuilding kindles.

The *N. Y. Herald* is brilliant in its expression over the condition of affairs at the First Anniversary of the fire:

"The notes of thankfulness and rejoicing over the new city rising from the ashes of the old will be hailed all over the world with a heart-felt sympathy for the Queen of the West and her dauntless children. The magnificent building of the Chamber of Commerce was thrown open with appropriate ceremonies; the people appeared in their holiday habit, and the journals came out in new and enlarged dresses also. This, indeed, is something to be grateful for. Civilization rushed with one accord, to the relief of the city in its hour of agony; but the greatest triumph of all for humanity is that which shows in the rising structures on every side how nobly, determinedly, and undismayed the sufferers applied the words of Longfellow:

"Trust not the future, how'er p'asant;
Let the dead past bury its dead;
Act, act in the living present—
Heart within and God overhead."

The *New York World* enthusiastically says:

"Wonderful as was the rise of Chicago, and wonderful as was its fall, the re-building of it has been more wonderful still. The building of Carthage was not so fit a subject for an epic as the repair of Chicago. It lacks the epic-maker, though the inclination to sing its praises is rife enough in Chicago. But we must all be proud as well as astonished, to look at the great city which has sprung up from the rubbish-heap of a year ago, and own that the Chicago booster is entitled to his boast, however untimely it may be."

The *Nation* gives the following:

"Everybody whom business or pleasure has lately called to Chicago has been struck with the enormous progress made toward a complete restoration, and the scale on which the buildings have been renewed. To imagine it, we must recall the fact that the burnt area was equal to half the size of New York City, from the Battery to the Central Park; and then picture already covered by more than a thousand buildings, among which those of the first-class alone are valued at \$40,000,000, and they are so numerous that the average appearance of the streets fall little if at all short of that of the best parts of Broadway. In place of the wooden sidewalks of old, the sidewalks in front of the completed business blocks are laid with a broad flagging, and in most other respects regard has been had in the reconstruction to protect against fire. The rapidity with which all this has taken place has, of course, not been favorable to the best workmanship beyond the requirements of the fire-laws and the vigilant supervision of the Board of Public Works. Neither of these controlled the architectural designs externally, and the amusing confusion of "orders" and schools in the New Chicago has not escaped comment. But this was simply inevitable, and it does not prevent the revival of the city from being, what we said a year ago it promised to be, more startling than its original growth."

These congratulations, of course, create within the mind of every Chicagoan, a true sense of pride at the wondrous growth that has accompanied the efforts of earnest souls in the work of reconstruction. In connection herewith, it might be well to remark that the RELIGIO-PHILOSOPHICAL JOURNAL has kept pace with the spirit of improvement manifested on all sides, and to-day its pages are more acceptable to its readers than ever before. It was the first weekly paper issued after the fire, and the only one that did not miss a single issue.

In order to furnish ample space for our rapidly increasing business, we have removed to our new and elegant apartments at the corner of Fifth Avenue and Adams street, where we will be pleased to see our friends. These spacious apartments have been fitted up expressly for the different departments of our business, and they are fully equal in point of convenience and elegance to those occupied by the *Chicago Tribune*.

Plain Talk for Intelligent Readers About the Bible, etc.

Starting out with the proposition that belief, sure and steadfast, is too important and sacred a thing to fix upon any other than absolute scientific evidence and positive demonstration, allow me to present to an indulgent public a starting point from which all, both old and young, can reason out the philosophy of life and true theory of right-doing and reward and wrong-doing and punishment, which in the main is easily stated in theory, but which in particular application has to be wrought out in the life of each individual to be truly understood.

First, even a child can see the truth of this proposition, that it is beyond the possibility of any power in the universe (not excepting God Himself) to make a true circle that shall have ends, or what we call a straight line that shall have less than two ends. This is in the same sense that, as the Bible informs us, "It is impossible for God to lie." Some things, then, are impossible even with God. Now, we can not go astray if we start out upon our investigations with statement, Robbery is not right under any circumstances; and the "Living and true God," the great Spirit of the universe, never has commanded one man to rob another. This must be as true as it is that it is impossible for God to do wrong. For the very idea of a God is that of an infinitely pure and holy being incapable of doing or encouraging wrong. If he ever did this we have the most incontestible evidence that he is not an infinitely holy being, or that the witness who testifies to God's complicity in wrong-doing is an unfaithful witness, and not worthy of belief on our part. But we read in Exodus that God commanded the Israelites to "borrow" all their neighbors' jewelry; that he gave the people favor in the eyes of the Egyptians, that is, made it easy to do the borrowing, and that they "spoiled" (or robbed) "the Egyptians." Now, as we can not accept the statement that God could have lent his aid to wrong-doing (for "two wrongs can not make one right"), we are compelled to accept the alternative that it is an error. Hence the Bible contains errors.

When we consider that the testimony in the above case is furnished by a cruel old priest, who was capable of doing what is recorded of him in Numbers xxxi., where it says his band of marauders, after pillaging the country of his wife's father—Midian, the land of Jethro—ruthlessly murdered in cold blood, by his command, over a hundred thousand a fair estimate, of helpless babes and defenseless women, and also kept thirty-two thousand young women (thirty-two of whom were for his own personal use) for a fate infinitely worse than that of their mothers and infant brothers and sisters, we can not fail to have grave doubts as to the inspiration and authority of the Bible.

What makes the incredible slaughter of Numbers xxxi. so much more barefaced an exaggeration than any of Baron Munchausen's stories, which were never printed or told for truth, is the following consideration:

According to the Pentateuch (see Exodus, vi., 20; Numbers, xxvi., 59, and I Chronicles, vi., 1, 15), Moses was the son of Jochebed, the sister of Konath, who himself was one of the seventy that went into Egypt in the famine. Hence Moses was born in the next generation after the Israelites went into Egypt. (These facts are more reliable for argument than the mere dates of 430 or 215 years, both of which are quite uncertain and apt to mislead.) Now, when any of our learned divines can tell us how "this Moses" could lead out 609,550 warriors, in addition to women, children and "strangers," or about three millions of people (see Numbers, i.), when each of Jacob's twelve sons had only about four children on an average, and where he afterwards mustered the 12,000 warriors even, who performed the above Herculean task without the loss of a man (suspicions), then, and not till then, shall we take the Bible as a better book than the Koran and implicitly follow its teachings as those of a God.

The writings of this man Moses and the laws of his Pentateuch are all that gives the New Testament any value; for Jesus Himself is represented as saying, "All those things which you find in Moses and the prophets those things observe and do;" and "Not one jot or tittle shall pass from the law till all be fulfilled."

When Moses' infamous record and his fabulous accounts of creation, deluge, Egyptian plagues and incredible numbers of people and equally incredible feats of a barbarous age are a little better cleared up and relieved from the suspicion and obscurity in which they lie concealed, we shall be better prepared to base our arguments upon the infallibility of "the Scriptures."

Let us take one more of the numerous instances of unreliability. In Genesis it is stated that "Joseph was thirty years old when he stood before Pharaoh," or was promoted to be governor. Then followed seven years of plenty. After two of the years of famine which followed had expired the Israelites moved into Egypt, seventy in number. Hence at this time Joseph was thirty-nine years old. Judah was three years older than Joseph, for he was born in the fourth and Joseph in the seventh year of Jacob's double marriage. Hence Judah was forty-two years of age at the removal into Egypt. But if this was his age how are we to account for his growing up to manhood, marrying, having three sons—Er, Onan and Shelah, two twin (illegitimate) grandsons, after Er and Onan's death, and from one of these twin grandsons, Pharez, three great grandsons, who are enumerated among the seventy who went into Egypt, while at this time Joseph had only recently been married? This story is even more incredible than the others and equally as much "mixed" as Oakes Ames' political record. Hence the more intelligent part of community will lose enough of their confidence in "Bible Spiritualists" quoted authorities against witches, so-called, and mediums, to try to account for the following facts:—In the presence of Dr. Henry Slade, of this city, the most wonderful communications are received, written by unseen hands. Having purchased a double slate, with a wooden frame, and a pencil, your correspondent went to Dr. Slade's rooms. After cleaning the slate and biting off a small grain of pencil about as large as a split pea, but small enough to move between the two surfaces of the slate when closed, I placed the little grain of pencil in the slate and closed it up. Dr. Slade and myself then joined our hands on the top of the table, all in broad daylight, and while we sat engaged in curious conversation about so wonderful a manifestation we distinctly heard the little piece of pencil moving over the surface inside the slate; and when the noise ceased, on opening the slate, we found a communication, commencing "My Dear Louise," and signed with my mother's signature, she having been in spirit-life nine years.

This can be verified by numerous witnesses who have seen the wonderful manifestations of spirit presence which occur in Dr. Slade's presence, and until otherwise scientifically explained, I take the most probable theory for accounting for so unusual an occurrence by attributing it to the cause purporting to produce it, and indicated by the address and signature and more especially as Dr. Slade was ignorant of any of the facts alluded to in the

communication. The Doctor's honesty is undoubted, and if these facts are not so they can be disproved. Any one doing so, however, must write over his own signature, when I will agree to also contest the matter over mine.

INVESTIGATOR.

Spirit Paintings on Glass.

[From the Ann Arbor (Mich.) Independent.]

On a recent visit to Clinton county, in this State, our curiosity was aroused by startling stories of strange and altogether mysterious proceedings, which, by common consent was attributed to modern spirit ability, and fondness for doing things bordering upon the supernatural, and as these doings are somewhat varied from the ordinary manifestations of spirits, we give here a short account of "things we saw," leaving the reader to draw whatever inference the facts may suggest.

While at St. Johns, hearing that paintings had mysteriously appeared upon the windows of several buildings in the village, our curiosity prompted us to inspect them, and learn if "seeing" would verify the tough stories of the resident gossipers. We first inspected the windows of a wagon shop, locally known as the "Barracks," where we found several specimens of peculiar paintings. They were mostly a combination of brilliant colors, in regular rainbow tints, but without any apparent regard to design. When seen from the outside of the building the colors are brilliantly vivid, and one would naturally expect to find real paint on the opposite side of the glass. In fact as we viewed them from the exterior of the building, we concluded we were an easy victim to a very shabbily executed self; but upon taking a look from the interior of the shop we found that appearances are often delusive, and that hasty conclusions are not unfrequently erroneous, for from this side we not only failed to find any paint, but to our astonishment found the glass to be purely transparent and entirely innocent of tint or color.

We were informed by an employee of the shop that these wonderful paintings were invariably executed in the dark. Some of them were completed in a single night, while others underwent change and improvement for several nights in succession. The proprietor, who is a staunch orthodox churchman, had made several unsuccessful attempts to obliterate the pictures by the use of acids and chemicals, and had even substituted new glass in the place of that painted upon, but was disgusted at the stubborn perseverance of the unseen artist when he found that the newly-inserted panes were always painted the first night.

In the windows of the Union School House, in Maple Rapids, fourteen miles north and west of St. Johns, we found more of these same peculiar specimens of artistic skill. Here the pictures are better done, and many of them were tolerably well executed landscape paintings. In all, the colors were beautifully blended and as radiant as the dream of an artist. One peculiarity which we failed to notice at St. Johns, was here a prominent feature of the paintings, as they pictures, when viewed from a little distance, appeared to be upon the glass; but upon a nearer view, they seemed to recede toward the interior of the building. Here, as elsewhere, we found that the paintings were entirely invisible from the inside of the house. We visited other places where we found paintings similar to those we have described. On a building owned by a Mr. Hoyt, we saw a very well executed likeness of a man. The glass appeared to be smoked, and the coloring was very dim. The likeness had the appearance of a faded photograph. We expected to find this glass at least, partially opaque from the interior, for, from outside, it seemed to be covered with smoke, but on inspection from the interior we found it perfectly transparent.

These paintings are a profound mystery to all who have seen them, though of course there are a great many absurd theories as to the whys and wherefores of their appearance. A Methodist preacher attributes their appearance to a Spiritual lecturer who has for some time past been holding forth in the vicinity; but how they are done was beyond his comprehension. One theory was they were caused by the near approach of the Plantamour comet and were considered as a sign of the ending of things terrestrial. The most widely accepted theory, however, is that they are the doings of spirits. We have no theory to offer. They are real and wonderful developments of some mysterious power.

Wayside Items.

BY DR. KAYNER.

ALLIANCE, OHIO.

We lectured at Lyceum Hall in Alliance, Ohio, Saturday evening and Sunday morning and evening, Oct. 3rd and 6th, to full houses.

The first lecture on "Man's relation to the Spiritual Universe," prepared the way for the introduction of the "Two Pictures," in those of Sunday, on which the difference was shown and the line clearly drawn by our guides, between Orthodoxy and Spiritualism. The symbolic paintings of Bro. Streight contributed their magic influence to help electrify the audience and won encomiums of praise for the artist and his spirit band.

We here met R. M. Sherman, the medium in whose presence the spirit's talk in an audible voice, and attended his seances held at the house of Bro. D. G. Hester. After the medium's hands are securely tied behind him and a gag put in his mouth, Anna Leece, his spirit control, will talk to the different ones in the circle, and give tests to the separate ones of the presence of their spirit friends.

On one occasion, speaking of her acquiring the power to speak audibly, and of the phenomena of Spiritualism, she exclaimed: "Beautiful Philosophy! Beautiful Life! A Religion with Brains!"

While sitting with my feet upon the medium's, my hands upon his head, the guitar in another part of the room was raised to the ceiling, carried about over our heads and played upon, and finally placed across my arms and the playing by the invisible fingers continued while the medium's hands were still bound behind his back.

I understand he is soon to visit Chicago, when opportunity to converse face to face with the spirits of departed human beings will be afforded our Western friends.

PICTURES ON WINDOWS.

We have also seen here the curious phenomena of glass staining and picture making on windows. The glass first assumes a tinge, gradually deepening in color not unlike the stain of iodine and bromine vapors, which becomes arranged to form a likeness, or on which a likeness is impressed.

And right here comes an inquiry: Have the spirits gained a sufficient knowledge of the subtle law of chemistry to apply the sublimated elements and attenuated atoms of proper chemicals to the glass in our windows, and assume the control of the Spiritualized rays of light so as to photograph their invisible forms on our windows whenever they will? Who can tell, or what will be the next wonder. Let the friends address at St. Charles, Ill., for lectures or clairvoyant examinations.

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Personelle, Number IV.

"The Earth is the Lord's and the fullness thereof."

With feelings of gratitude and thankfulness for renewed health, we rejoice in these words of the ancient writer. How much of the sorrow and sadness, strife and contention that exists on the earth comes from sickness, either of body or mind. The world and all things therein contained are reflected on our interior nature, and according as our mirror is, so will be the truthfulness of the picture.

The winter of 1871 and '72 will long be remembered, not only as the most severe, but as one in which a most fearful epidemic of small pox prevailed in many of our large cities, and extended over a great portion of both continents.

Having, in our experience, witnessed several epidemics, and stood by the bedside, when the pestilence walked in our midst, we have become somewhat familiar with these terrible scenes, but never before have we seen anything to equal that of the past winter, in which strong men and women in the full vigor of life were stricken down, and in a few hours left to our vision only the lifeless body filled with the fearfully contaminating poison from which all were driven with fear. In several cases, we were obliged to assist, almost alone, in the last rites of these poor victims. This disease has been peculiarly hard upon our mediums, many of whom have suffered very much from it. It is a well-known fact, that during the prevalence of an epidemic, all diseases partake more or less of its character, and especially when they attack sensitive and impressible persons.

About the middle of February, we had an attack of nervous fever, which prostrated us very low, and kept us in the house nearly five weeks. This disease affected both the physical and mental systems; and during these long and weary hours, our soul was often "on the wings of remembrance" away from the prison house of the body, and it visited many of the scenes that had been familiar to it in former ages, but which it had not been able to impress upon our outer consciousness. The fact that the soul can and does pass away from the body, is to us a reality, not a mere dream or uncertain vision, but a knowledge as absolute as the most tangible evidences of our senses.

We were deeply impressed with the fact of the unity of the race of man as a common brotherhood, though of diverse origin as to locality and time, some families being much older than others, and also with the grand purpose in the divine economy which they were carrying forward. The history of all the past is repeated to-day, by the multitudinous varieties of mankind who swarm more or less densely over the globe, from the cold and frigid polar regions of the north and south, to the burning tropics.

Our attention was mainly directed to the temperate zone of the North, in which the physical, intellectual and moral faculties have accomplished their chief work, but there were times when we were attracted to the less advanced inhabitants of other portions of the globe. We saw the shrieking Bushman, of Africa, the wild man of Australia and the islands of the ocean, and the inhabitants of the cold regions of the North and South.

These lower tribes, just emerging from the plane of animality, presented many interesting features, for amid all the darkness and repulsiveness of their characters, we could discern the basis of spirituality which rendered them at the same time human and immortal. Never before have we been so much interested in tracing the operations of this divine spark scintillating in transient gleams of light among these people, and manifesting themselves in their strange religious ceremonies, especially those observed when the angel of death came among them. We perceived that among all nations death is realized as a connecting link between this life and another, which is beyond. The idea of a Supreme Being—the great positive mind—may be very crude and imperfect, but that of returning human spirits, demons or ghosts, is very clearly defined and universal. Hence, when we saw, as we did, the Laplander wrapping the body of his deceased brother in the finest and warmest furs, and placing, in common with many other nations, the warlike instruments in the grave with the body, and bringing the most desirable food, and burning those things which not only gave out strong odors, but also gave brilliant lights for the spirit on its journey. When we witnessed the ceremonies, and heard the songs around the scenes where the departed lay, we could read the evidences of man's immortality and undying love. We lingered among these scenes, and recall them now in pleasant memories.

Turning to the more civilized nations, we looked into many of their habits and customs, and saw the spiritual meaning of all these. We recognized in all the religious forms and ceremonies, the evidences of growing spiritual truth, many of which have died out, leaving the forms like the trunks of dead trees which have stood for centuries without any growth, greenness or foliage; and as in the ancient fable, the leaves were for the healing of the nations, we found but little in these that were attractive.

We were deeply impressed with the fact that mankind, as they exist to-day upon the earth, present evidences mainly of the early stages of infantile life. Their habits and customs, forms and ceremonies, are very much like the childish things of which the Apostle spoke. In almost every thing, mankind do not come up to their highest standard of light and knowledge, but are continually excusing themselves for habits which they should have outgrown long ago. This will apply to the most advanced classes as well as to those who may be looking down upon others, and seeing how much they fall short of their ideals.

We were forcibly struck with the very general prevalence of a disposition to see the faults and shortcomings of others, and an inability to see their own.

If there is any one lesson that we would proclaim to all mankind, it would be, to sweep before their own doors, to examine their own conditions, and to improve these, and not devote the most of their time and energy to the improvement of others, who, when seen spiritually, present quite as good, and often a better appearance than they do themselves. We would proclaim to all mankind, that the highest aims of life are to be good, and to do good.

It will be impossible to relate many of the things which we saw in these journeys, but one fact we must endeavor to present, for it has filled our soul with greater charity than we have ever had before. It was this—that many whom the world looked upon as low and depraved, had, through their own efforts, and the aid which they had received from their spirit-friends, although they were unaided by those in the form who should have been their saviors, had risen far above their original conditions, and were really progressing more

rapidly than some that were looked upon as great and good. Our spirit vision enabled us to see, not only the present, but the past conditions of those whom we looked upon, and we could note the rate of progress.

The interior conditions of humanity which are seen from a spiritual standpoint, will change the relations of many; and there are many who occupy high positions, upon the walls of whose temples will be written "Thou hast been weighed and found wanting." We found that the lowly ones who were thus traveling upward, were almost entirely free from that pharisaical disposition which has cursed the world in all ages by establishing caste, and saying, "Stand by, I am holier than thou." In all the religious denominations that we visited, we found many earnest and truthful souls who saw beyond the forms and ceremonies, and were laboring for a true life.

We were deeply impressed with the fallacy of human judgment, when unenlightened by spiritual perception, and we hope this lesson will not be lost upon us. We realized the necessity of placing ourselves, as far as possible, in the position of our fellow men before we judged them, and the inability to do this, except as we become spiritually free. We saw that it was the animal, and not the spiritual, that was fierce and warlike, full of strife and contention, and that just as man became spiritually unfolded, was this nature restrained, and the beautiful love nature permitted to come forth and express itself in deeds of kindness.

All the harshness and bitterness, the sorrow and suffering that exists in the world, is temporary. Though the soul may be overwhelmed with deep and poignant anguish, yet this will soon pass away, and that divine love which calls forth the purity of the soul, will descend

"Like the morning dew,
To strengthen soul and body too."

and thus, as the ancient writer declared, give "man dominion over all the beasts of the field, the fowls of the air, and the fishes of the sea." This declaration has a two-fold meaning, and its most important application is to man as a spiritual being, in which, the soul-nature, standing forth in its true freedom and dignity, finds itself, by the power of love, director—not ruler or king, because these are symbols of power that belong to the kingdom of force, and of this world.

We do not want a kingdom in which there is a king of kings and lord of lords, but a free community in which all are brothers and sisters, and he that is greatest among them shall be the servant and minister to others. Having attained this condition, we shall not need physical restraint of any kind, but will live in that glorious freedom which the truth gives to all who have received it in the fullness of their capacity. Then, indeed, shall we know that "he is a freeman whom the truth makes free."

Letter from Bishop A. Beals.

DEAR JOURNAL:—Once more I find myself in the beautiful and fertile valley of Almond, surrounded by the grand old hills of Alleghany, that on this autumnal day lift up flaming banners of crimson and gold and drip the red-life of glory down rugged rocks and waving trees. Since writing you last, I have been busily engaged speaking in towns and country places. At East Hamburg, a village some ten miles from Buffalo, I gave five lectures, using the Good Templars' Hall, the hall being crowded each evening.

At the close of my last lecture, a cordial invitation was given me to return and renew the interest which was so happily begun. I gave some very fine tests of spirit presence, and awakened a deep interest in many a skeptic's heart. I found there many an earnest soul, and was glad to see the good-faced JOURNAL in their homes, and to find it so warmly praised as a weekly messenger.

I went from there to Friendship, an old and well established town numbering about two thousand inhabitants. I met there Bro. Lattoe, who has been lately converted to Spiritualism through the wonderful manifestation at Moravia.

I spoke twice there in the Universalist church to crowded houses. Sunday evening I had in attendance the Methodist minister of the place, who had the moral courage after the meeting to extend the hand of fellowship, expressing the wish I should call on him. I did so, and found on his table the JOURNAL, also some reformatory books. It is said that his church are fearful he is getting unorthodox in his belief, and have set times to labor with him, but his great spiritual power has thus far kept them at bay.

At the close of my Monday evening discourse the friends re-engaged me to return and speak to them again the second Sunday in Oct. I left there with many expressions of sweet sympathy which ever yields its rich fruit of gratitude in the heart of the weary wanderer. I then took up my work here again in Almond, meeting from many a dear and friendly face a fresh baptism of heart-felt sympathy. I held meetings in the Town Hall to good and appreciative audiences.

The wonderful phenomena of spirit-likeness coming on the window glass, has been perfectly developed in this vicinity, which naturally creates much excitement,—the clergy, of course, calling it the work of the Devil. I send you the following article clipped from the local paper which will explain the matter:

ALMOND ITEMS.

In my last, I spoke of Mr. Beals, and therefore I will dispose of him by saying that he held forth last Friday night, at the Handy School-house, and Saturday at the Town Hall, and in both cases he did wonders! At the Town Hall, the venerable editor of the *Tribune* put in some of his ponderous weights, which he alone can wield, to open the eyes of the blind, for he is a power in these last days; and once upon a time did preach the Methodist faith; but now he can bear more light and stronger food, which he is as willing to give as he is to receive.

I will further dispose of the spirits by speaking of the phenomena of likenesses coming on the window glass of Oliver Shumway, about one mile north of Union Church. 'Tis said the devil does it, but as to that your correspondent saith not, for this strange people say he is the most cunning of the two leading Spirits. About four weeks since it was discovered that some of the glass in a window on the second floor looked as if it had been smoked, and an effort was made with soap and hot water to remove the stain, which was found to be indelible, and could not be wiped out by acids or labor. The ingenious devil or some other agent, for this is harmless so far, has brought the likeness of an old gentleman, so plain that the color of the eyes and hair can be plainly seen at the distance of fifty feet. On other lights there are other figures developing and bids fair for quite a show in a house next to the Paul of the Church. As I write for all of your readers, I will in all cases confine myself to facts as they appear at the writing, and if subsequent developments should change the aspect, I will make the correction in the next week's issue.

From here I go to Dansville, expecting to speak Sunday morning and evening. I hear that the Dansville people have been entertained with a visit from the Davenport Brothers, and a new interest awakened.

ALMOND, October 3d, 1872.



GRANT CHARMS, or those wonderful Microscopic Photographs are something you can not get *anywhere*, therefore are not common. Underneath the picture are the words, "I will fight it out in this line if it takes all summer," and he whole is no larger to the naked eye than a mere fly speck, but appears in large size when viewed through the powerful lens. It is mounted. A beautiful and novel gift to a lady or gent. Wholesale terms liberal. Sample sent prepaid for 50 cents. Address Microscopic Photograph Company, Racine, Wisconsin.

GOLDEN MEMORIES

OF

AN EARNEST LIFE

A Biography of A. B. Whiting

[TOGETHER WITH SELECTIONS FROM

His Poetical Compositions and Prose Writings.

COMPILED BY HIS SISTER,

R. AUGUSTA WHITING.

The work is published in response to the general demand for a reliable *resumé* of the life, labors and wonderful mediumistic experiences of our arisen fellow-laborer in the cause of human freedom and progress. It has been carefully prepared by his sister, from his own journals and letters; and from her intimate personal knowledge of all important facts embodied, can not fail to be accurate in every particular. It is embellished with a fine steel portrait of the individual whose life it portrays.

The book is one that will be of interest to every Spiritualist, and to all who are interested in rare and curious developments of mental phenomena, while the travel and adventure of seventeen years of public life furnish incidents both instructive and amusing for the general reader. Part second of the work contains a number of beautiful poems, including the words of many of his songs, both published and unpublished.

Price \$1.50, post paid 20 cents.

For sale wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, corner of Adams Street and 5th Ave., Chicago, Ill.

The Biography of

SATAN:

OR A HISTORICAL EXPOSITION OF

THE DEVIL and his FIERY DOMINIONS,

Disclosing the Oriental Origin of the Belief in

A DEVIL

AND FUTURE ENDLESS PUNISHMENT;

ALSO,

The Pagan origin of the Scriptural terms, "Bottomless pit," "Lake of fire and brimstone," "Keys of Hell," "Chains of darkness," "Casting out Devils," "Everlasting punishment," "The worm that never dieth," etc., etc., all explained.

By K. Graves.

SEVENTH EDITION.

"Fear hath torment."—1 John iv:18

Every Spiritualist

SHOULD READ IT!

EVERY INFIDEL

Should Read It!

We would especially recommend its careful perusal to

Every Orthodox Christian!

One hundred and twenty-five pages, printed from new plates, in large, clear type, and bound in elastic covers. Price, Sixty Cents; Postage, 6 Cents.

The original plates were destroyed, together with those of all our publications, in the greatest fire the world ever knew. We have therefore carefully revised and corrected the copy for this edition, and publish it in response to the great demand, the first of all our publications, at the earliest practicable moment. We have already orders for several thousand copies, and will print an edition large enough to supply all demands; so send in your orders. *For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 150 Fourth Ave., Chicago.

NOW READY.

—X:—

THE MASTEREON;

OR,

Reason and Recompense,

BY

Marcenus R. K. Wright.

—X:—

A BOOK OF MARVELOUS NARRATIVE!

—X:—

It is full of New Light upon the subject of Mental Phenomena.

—X:—

It discloses an Arcanum in Spiritual Science.

—X:—

The Author's experience is quite as remarkable as that of Mr. A. J. Davis. Read it and learn what a Spirit is; how Spirits live, and where they reside.

It contains an account of beautiful visions. It explains the nature of dreams, and tells why they are given in *mystery*.

It embodies some of the most startling messages and communications ever received from the higher life. Read it, and learn how the Author speaks with his Spirit-Brother.

The methods of Education by Psychological Processes explained.

It is the most remarkable volume ever written upon the subject of Spiritualism. It contains a splendid Lithographic Likeness of the Author.

—X:—

12mo. 250 pages. Price, \$1.50. Postage, 16 Cents.

—X:—

*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Inner-Life Department.

Circle of Light.

W. L. JACK, M. D., Medium;
JOHN BROWN SMITH Reporter and Correspondent. Pa-
pers can be obtained and subscriptions received by him
at 812 North Tenth street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

INVOCATION.

Oh, beloved Star of Light, thou that dost lead
us by day and by night, thou art our bright
and shining star, that shows us the light from
that world that is not so far, and unto thee,
thou beautiful bouquet of everlasting truth
held in the vase of eternity, whose sweet
waters glide from the springs of truth, may
each branch with the leaves take deep root
around the heart, and bear many buds of
promise that shall bloom, not only here, but in
all eternity.

Oh, may each leaf be a page in their lives,
whereby the angel word can trace out the
lines of love, and write the precious truths of
immortality; and may the sweet waters from
the pleasant stream ever keep fresh these
flowers, and may our God ever be a sweet per-
fume to kill the poisonous air of bigotry! May
a ray of light go wherever each one may go,
and pierce through the wall of darkness and
leave its healthful influence there; and may
that be caught up with their atmosphere, be
wafted from the windows of their souls, and
penetrate throughout all eternity.

Oh, God, thy name is eternity! Immense are
all the truths in the chamber of glorious light,
and now that we walk through the grand aisles
of peace, we see on all sides pictures of truth,
and pillars of truth supporting the grand dome
of one immense eternity, and we behold no
space; for we see that the beautiful principle
of life fills and animates the entire Universe.

EDWARD P. VOLLUM,

of Beverly, N. J., said, "I came down on the
steamer with Mr. Warner, who is present. I
was one hundred and two years of age—a very
old man. It is a very short stream to cross in-
deed. I come back to inform you that the spirit
never gets too old to return again. You will find
my death in the morning papers of Sept. 16th.
A reference to the morning papers proved this
statement to be correct. The medium had not
seen a morning paper in which his death was
announced."

REV. E. D. SAUNDERS, D. D.,

said: "I lived in West Philadelphia. There
is a connection which brings me here. I died
on the 13th of Sept. There is but a very short
distance between us. Let me shake hands
with you. [shakes hands] 'I have come here
to partake of that communion so sweet to the
soul. I am happy and doing the work for
others, that I could not affect in the body. I
find rest in such sweet places as these. I have
found sweet flowers, and place them here on
your table as I would place them on the altar
of truth. I come as one of the messengers to
say that I find the spirit world one of law. I
find it one grand military institute, and the
sword of truth must yet govern. I see a bright
light breaking forth in the centre of my city,
state and country, to give out these truths to
glorify the truth. There is only a step be-
tween this and spirit life. We can look from
the windows of life, and thus bring you a
proof of a bright immortality. There are
countless numbers of spirits in heaven so
bright, who wish to bring the truths of im-
mortality to mortals here on earth, that they
may not doubt, because the glorious millennium
can not dawn so long as a heart doubts the
truths of nature. I wish here to state that it
is of great benefit for that class of persons
called mediums, to visit churches, because
spirits are there hovering around to find an
avenue of communication with mortals. This
medium visited yesterday the church where I
used to preach, and thus I found a proper re-
ceptacle. These truths are the flowers which are
planted here, that they may germinate and
prove that there is a life beyond. Publish to
the world that I am happy, and that I would
not come back for all its pomp, glories and
treasures. I must go for there is a work for me
to do. Yes, I was a Presbyterian; like attracts
like. I am no minister now. I am born again.
I am henceforth a child of light, and will
work my way through an endless eternity."

MARY ELLEN LITTLE.

"I have come in the footsteps of his path-
way. I have strewed flowers in his path. Much
has Prof. Saunders done for the country, and
still more will he do. I rejoice to know that
my own cousin, the medium, is the instrument
through which the Circle of Light will be in-
augurated. I am now with other bright spirits
wending to that sweet arbor of flowers cul-
tivated by your hand, and ours."

INGEBUR C. JACK,

a sister of the medium, said, "Tell editor
Jones that I am his friend, and a friend of his
paper. Take to him the good wishes of a spirit
who dwells in the realms of light, and wishes
to extend the circulation of his JOURNAL. Not
only mortals love to read it, but it is read with
delight by immortals. The JOURNAL is a
bouquet of truth. I know a minister in this
city who reads it secretly, and my brother
knows him, too, but I will not give his
name."

CHARLES OWEN

said, "I died in Vicksburg hospital. I was in
the army during the war. I am for Lincoln
every time. I met the medium not an hour
since at the Republican wigwag, and followed
him here."

COL. ELLSWORTH.

"I am from Chicago, too. I came in here
with a woman. I was in the army. I have
hoisted the flag to never take it down. I am
with Lincoln. Although I have lost my life, I
have since found out that I have not lost it.
They wrapped the glorious stars and stripes
around my body; it was all they could do."

"My work was done, thank God, when I
gave up my life there. Oh, I am with the
man who fired that gun; he has paid the debt
of nature, and I owe him no feelings of ven-
geance, but love. I care nothing about times
here."

PROF. ANN PRESTON,

late President of the Women's Medical College
of this city, said: "As the request was made to
raise the curtain slightly to admit more light
into the circle room as it was approaching
near sun down, I would say raise the curtain
slightly; raise it very tenderly, for the truth is
at hand; raise the curtain slightly, for things
greater must be revealed. How natural it is
to crave light in place of darkness. I am glad
to find that my sex is gaining a proper recog-
nition in the world. A great reformation is
coming in the medical college. Ninety-six of
every one hundred are ailing in the soul. Old
ideas are crumbling and passing away for new
and better ones. We are the cogs that are
turned by large ones, and you are turned by
us. I want to carry out what I failed to do in
earth-life. I am Ann Preston, and thoroughly
awake to the needs of the times. It starts

me when I behold so much that needs re-
formation."

LITTLE MORNING GLORY.

"I am a very little girl. They call me here
'Little Morning Glory.' I do not know what
my name was. I suppose that I must have had
a father and mother, but I don't know their
names. They tell me here that flowers are
made to grow by God smiling on them. Are
little girls made in the same way? I was deaf
but could talk a little when on earth, but I
awoke up here with my hearing good. I lived
in Chicago and was burnt up in the big fire.
How glad I am that the editor of this paper
(THE JOURNAL) was not burnt up there, as we
would not have a place to publish our com-
munications. There is lots of just such little
girls as me up here in the spirit world."

They christened me by sprinkling water on
the top of my head in the church, and I made
a big cry about it. Some other little girls
laughed when they were christened. You see
smiles on their faces. They know more than
you big folks think when they smile and cry.
Our church in Chicago was burned up, and
lots of other churches."

FRANK LOCKE,

of East Weare, N. H., said: "Tell Moses
Hull to keep on 'hulling' those adventures, until
he gathers the 'hull' of them, and then be-
comes another Moses to lead the 'hull' of
them into the light, where they may contin-
ually hear the trumpet of Gabriel sounding
throughout the 'hull' advent camp. Moses
can 'hull' them, but he must look out that
they do not find him 'sleeping in the bul-
rushes'; as in that case his old soul sleeping
proclivities would be very apt to 'hull'
Moses 'Hull.' They will find Moses a hard
nut to 'hull' as he is not loth to penetrate
their old 'hull' and crack their old shell."

Stray Thoughts and Incidents—Religious
Intolerance.

BROTHER JONES:—Some time ago I wrote to
you requesting you to send the JOURNAL to a
poor widow lady, a friend of mine, which you
kindly did. She came to this place to visit her
daughter, also a widow. While here friends
supplied her with your paper, and she antici-
pated the pleasure of reading her own on her
return home, but during her absence her
friends (?) being much opposed to the cause in
general, and your paper in particular, ordered
it to be stopped, refusing to pay the postage on
it, the small sum of twenty cents! She has just
returned home, and now I appeal to your
generosity, and ask if you will continue it to
the same address (Mrs. HANNAH CLARK, Gains-
ville, Ozark Co., Mo.) for a time, from the
widow's fund, and if some of her liberal
friends do not continue to assist her, and she
should wish to have it stopped, she will inform
you of the same herself.

A young gentleman from this same benighted
region, called to see our friends at this place,
and seeing a JOURNAL lying on the table,
picked it up and deliberately threw it into the
fire, warning them against such infidel and
blasphemous literature, the same spirit that
was manifested by that holy divine who burnt
a copy of "Barlow's Voices," one of the best
books extant. With what fiendish delight
would some of these self-same intolerant
bigots, consign us who claim to be Spiritualists
to the flames, with our books, papers and liberal
works of all kinds, if they only dared to do so,
but thank heaven we are now living in a pro-
gressive age, when we dare to think and reason
for ourselves, and not for others, or as others
do, and although we are "aware of the resent-
ment we are provoking, yet we shrink not
from the encounter; we are no longer burnt at
the stake."

This same intolerant and illiberal feeling is
manifested in various ways in our midst from
time to time, and the consequence is, that
many who are not only liberal minded, but
really Spiritualists at heart, dare not come out
openly and avow themselves as such on ac-
count of the pressure of public opinion. The
few who dare proclaim themselves advocates
of truth, reason, and the right, are compelled
to march to the tune of bitter opposition, ac-
companied by the worn-out and threadbare
words of "Free Love," etc., but notwithstanding
all falsehoods, calumnies and ridicule, we
still survive it all, keep our heads above water,
and swim, too.

The liberal minded and charitable Chris-
tians (?) (I believe the word Christian means
followers of Christ) are making every effort to
keep the spiritual element out of our public
schools, and in some instances have succeeded.
Our board of education at this place is a stand-
ing specimen of this same species of narrow-
minded religious intolerance. Teaching has
been my profession for years, and I was re-
quested to take a department in the public
school by some of the most liberal minded of
the board. I accepted, but was finally ruled
out by the religious bigots who cared little for
experience, so they secure cheap teachers and
church members, or those, at least, who were
not tainted with Spiritualism or liberality of
sentiments. Our village correspondent in
showing up their many short comings before
the public asks: "What can be more illiberal
than rejecting the claims of a meritorious
teacher in our midst, simply because her re-
ligious opinions do not come up to their
standard?"

My sister and myself are both Spiritualists
and teachers, but she being somewhat more
reticent on the subject than myself, and being
a church member up to the very time of her
conversion to the spiritual faith, her silence
has been taken by many as proof of her dis-
belief in spiritual matters, and it has been a
source of some little amusement to me, that
she has, on one or two occasions been selected
as a teacher in my stead because they preferred
a Christian teacher. Wonder if they felt them-
selves or their children very much demoralized
when their Christian teacher turned out to be
a full fledged Spiritualist?

A very popular and competent teacher in one
of our neighboring towns was treated to a sim-
ilar dish of narrow-minded, straight jacketed,
religious hash to digest but a few months since,
and was dismissed from his school from the
simple fact of his recent conversion to the
grand truths of Spiritualism, through his own
good sense, candid investigation, and constant
reading the JOURNAL for a number of years.

Many of the clergy of this place and vicinity,
urge the necessity of liberal minded teachers
being kept out of our schools, and one male
teacher, I understand, did all he could to in-
fluence the board of trustees in one of our ad-
joining districts to reject a lady friend of mine
who had applied for the school, because, for-
sooth, she was a Spiritualist. This immaculate
son of Adam failed to secure said school, as
was his dishonest intention, but obtained
another, and has recently had his certificate
revoked on account of his frequent dissipa-
tions; "teaches all the week and gets drunk at
the close of the week," as I heard a patron of
his school remark, and such a specimen of
moral rectitude had the audacity to oppose
an intelligent and respectable lady because she
had the good sense to be a Spiritualist! "Oh,
consistency, thou art a Jewel!"

Well, let these religious fanatics rant, and
use all the means in their power to crush out
our glorious cause—they will only find to their
utter dismay, that their conduct has had the

effect to increase, instead of to retard, its
growth; so my faith tells me to be patient; all
will yet be well, for reason, freedom, and the
truth must and will prevail, regardless of all
opposition.

J. A. H. C.

Marshfield, Mo., Sept. 1st. 1872.

Physical Manifestations.

BROTHER JONES:—I have repeatedly read in
your popular paper, of remarkable phenomena
occurring in various places remote from me,
and often wistfully wondered whether it would
ever be my privilege to witness the like, little
deeming my desire would so soon be gratified
by the unexpected coming of the physical me-
dium, Harry Bastian, in our midst.

Just recovered from a severe attack of inter-
mittent fever, accompanied by his friend, M.
Taylor, he came by direction of his intelligent
guides, to my house, where in the quiet seclu-
sion of the country, among pleasant influences,
he could regain his wonted health. After a
few days' stay, being much improved in
strength, and feeling able to stand the required
strain on his system, he kindly consented to
give us a seance, of which, knowing it will in-
terest your readers, I send an account:

My family, Mr. Taylor and a few friends—
fifteen persons in all—joined hands around Mr.
B., who clapped hands continuously, and the
light was put out.

Then followed the occurrence of various
manifestations, such as hands of all sizes being
felt; a bouquet being passed around to different
persons; strange voices holding converse with
the company; a guitar floating around our
head, sweetly played upon; a fragrant perfume,
as of a thousand flowers filling the room; a
watch being taken from the wearer, and
handed about; a fan flaunting about, giving a
good breeze, and other demonstrations, show-
ing the positive presence of an outside power,
as all in the company admitted.

I must also speak of the fine tests given by
Mr. Taylor, who, being a seeing medium, de-
scribed several spirits, giving some of their
names, to the satisfaction of their recognizing
friends.

All of the above transpired in the dark, or
first part; next came the light, or second part,
to me, the grand climax of the circle. Impro-
vising a cabinet out of an adjoining bed-room,
by tacking in the doorway a piece of black
cambric, with a diamond-shaped opening out
near the top, the medium sat behind in the
darkness, while the company, in the mel-
lowed light of a lamp, sat before the veil that
soon revealed to view the dear ones gone before.
After a little singing, behind the aperture there
appeared what seemed a filmy cloud of haze,
which, growing denser, soon assumed the form
and features of an old lady's face. All ac-
quainted with her saw at once it was my wife's
mother, Mrs. Hawkins, atired in the very ha-
bilitaments her body had but lately been buried
in.

Next came that of a little boy, the brother of
a young lady present, who at once exclaimed,
"Willie!" in reply to which, the spirit waved
his hand.

Then appeared the full round girl's face of a
cousin to the same lady who, not recognizing it
at first, asked it to come a little plainer,
which it did satisfactorily.

Then was shown the beaming infant face of
a son of our neighbors, Mr. and Mrs. Pierce,
who, wishing to see how their boy had pro-
gressed, were gratified to see a manly face with
whiskers and moustache, that every one who
saw it, said bore a great family resemblance.

Next came Eliza Pierce, a relative of the
above-named gentleman, whose face, familiar
to all, was, without doubt, identified.

The last face shown, that of the grandfather
of a young man present, who before had
doubted the truth of immortality, came so dis-
tinctly, that he was convinced of the fact at
once, and acknowledged with overcome feel-
ings.

Between the showing of the faces, hands of
various shapes and sizes were presented—some
holding flowers; and to conclude, the guide
gave us some advice and consolation in an au-
dible voice, and bade us good night. Every one
of the faces came repeatedly in palpable per-
fectness, more or less plain as the spirit had
power, and were all recognized.

Such is a synopsis of the delightful demon-
stration of the soul's ability to materialize it-
self.

Words can not express the pleasure I experi-
enced in feeling, hearing and seeing the dear
departed; and when I say that I consider I
have been blessed, I do not convey half the
appreciation I have of the privilege of being
permitted to enjoy the glorious gift of God—
spirit communion.

The mediums, I understand, are soon to
start for your city; so wishing others to par-
take of the joy I have tasted, I would advise
all the friends living on or near the rail-line
of the West, wishing to witness wonderful
manifestations, through refined mediumship,
at their own homes, to write and secure the
presence of the powerful physical medium,
Harry Bastian.

His address is North Boston, Erie County,
New York.

I am, yours, etc.,

E. S. CRAMPTON.

Collins Centre, N. Y., September 29th, 1872.

Harry and his friend Taylor will soon be in
this city, and then investigators will have
ample opportunity at our new and spacious
seance rooms, corner of Fifth Avenue and
Adams street, to witness the marvelous spirit
manifestations through his and Mr. Taylor's
mediumship.

Meeting at Stockton, Me.

Having attended a three-days' meeting in
Stockton, Maine, on the 13th, 14th and 15th
ultimo, I thought it might be interesting to
some of your readers to learn that the good
cause shows no signs of dying out in the Pine-
Tree State.

The meeting was presided over by Brother
Crooker, of Stockton.

The speakers present were Brother Went-
worth, Mrs. Moore, Mrs. Thompson, Mrs.
Gould, Mrs. Dunton, Mrs. Morse, and Brother
Carpenter, of Boston, Mass.

Each one of the speakers was highly appre-
ciated.

We were captivated with the beautiful inspi-
rations of Mrs. Thompson, Morse, More, Dun-
ton, Carpenter and Wentworth; and not less
interested in the Clairvoyant gift of Mrs. Gould,
of Bangor, Maine, who, for the first time, read
blindfolded in public. She was thoroughly
blindfolded by a skeptic, who declared she
could not see. Then she read from the Bible
opened at random; also business letters and
cards from gentlemen in the audience.

In circles she paints and describes spirits,
giving their names. We hope she may be de-
veloped to do as wonderful things as Mrs.
Blair, of Vt., of which we can speak in the
witnessed, and of Mrs. Smith, of Hampden, Me.,
highest praise; Mrs. Smith, of Hampden, Me.,
must not be forgotten as a co-worker; she
was the life of our circle, giving tests, im-
provising and singing to the edification of all.

Social meetings were held from 9 to 11, A. M.,

in which all were invited to participate, and
many spoke in the normal and abnormal state.
Each had a candid hearing and respectful at-
tention. Although differing widely in a sit-
uation, great harmony prevailed, each recog-
nizing the right of the others to think and speak
freely in his or her sentiments. The broad ban-
ner of universal liberty was unfurled, and the
common brotherhood of man was vindicated.
We were made to feel that the celestials and
terrestrials were separated only by a veil which
is already rent from top to bottom, and we are
now standing on the boundaries of the Sum-
mer-land. We were bound together by the
cords of love, and our spiritual strength re-
newed.

We feel under lasting obligations to the
whole souled people of Stockton and vicinity,
for their hospitality and hearty co-operation in
the good cause.

CHARLES WHITE.

Foxcroft, Maine, September 20th, 1872.

"Prove all Things."

BRO. JONES:—The modern American idea
of liberty is to grant unquestioned to every-
body the right of private judgment. In my
individuality and capacity as a citizen, I claim
the right undisputed by men or angels, to hold
such opinions, based upon such evidence as
I see fit to entertain, and this right I do re-
cognize for all my fellow men. But when a
person intrudes his views upon the public,
either from the forum, the pulpit or in the
public journals which other's read, it is pre-
sumptive that he does so with a view to lead
others to embrace his ideas in relation to the
subject considered. It is readily seen that the
right of private opinion does not cover this
case, and the right becomes ours to question
the evidence which the individual has, as a
basis for his views. I hold that any belief or
opinion of sufficient importance to seek and
find expression in a widely circulated journal,
must be considered of sufficient importance to
be found in company with some pretense, at
least, of evidence when any reader of such
journal requires it, otherwise I may bring a
journal into my family which may be the in-
strument of inculcating glaring falsehoods in
the minds of younger and less critical mem-
bers thereof, by means of the bold assumptions
of correspondents.

Now Brother Jones, let me say right here
that the above has not been written as a pre-
face to what follows in this letter merely, but
is intended as a preface to all I may write for
the JOURNAL during the next fifty years. I
expect to be a reader of the RELIGIO-PHILOSOPHICAL
JOURNAL for fifty years to come. This has
long been my private opinion unquestioned,
but now it has become my public opinion,
and I hold myself ready to furnish the evi-
dence, if any reader asks it.

It has been the opinion of many minds
"that Jesus lived, preached, performed great
things, died and rose again," while a contrary
opinion is held by many others. I have been
somewhat a student of history, and I have
never seen the written evidence or heard evi-
dence quoted in support of this first proposi-
tion, other than the statements of Matthew,
Mark, Luke and John and the writer of the Acts,
—all writers of the New Testament. As I have
been entirely unable to learn who any of these
authors were in their day, where they lived,
in what school they were educated, whose
students they were while preparing themselves,
each one for the role of the historian, what
their motives were in writing these histories,
what personal interest they might have had
in either writing truth or falsehood, and above
all, being so far, unable to find even their gen-
eral narratives corroborated by contemporary
history, I have seen fit to reject the proposition
that Jesus lived, died, and rose again!

The evidence above referred to, being all I
have been able to find, and finding that H. C.
Pierce, in number 1, current volume of the
JOURNAL, proceeds, in a masterly manner, to
completely invalidate the reliability of this evi-
dence, I am anxious to be informed on what
evidence he arrives at the conclusion, beyond a
doubt, that Christ died and rose again.

I, as a reader of the JOURNAL, seek to know
where he finds confirmation of this declaration,
"That Jesus lived, preached, performed great
things, died and rose again, there can be no
doubt." For my part, I have serious doubts
upon the subject, and my doubts multiply
every day. If it is a fact that Jesus died and
rose again, it is a fact of much moment to me
and mine; and if I have been such a *lusus na-
turae* as to indulge in these doubts where there
"can be no doubt," I solicit some explanation.

I ask H. C. P. to communicate to me and
others in this paradoxical condition, of having
doubts when there can be no doubt, where he
finds evidence to establish Jesus' death and re-
surrection beyond the possibility of a doubt. He
has a right to this belief as a private opinion,
but he must not feel unfriendly in these *icono-
clastic* times, if he is required to present the
proof, when he publicly expresses his opinion
on a subject of such vast concern as this. He
need not take the trouble to present arguments
unless they are above criticism, for a proposi-
tion of undoubted truth must have unquali-
fied arguments in its support—arguments par-
taking of the nature of the self-evident, while
propositions of probability require less positive
proof. I think H. C. P. will see that he has
stated a positive proposition with only a *possi-
bility* to support it. This is a very common
mistake, but will not do. "Prove all things."

When a man says, "I have no doubt," it is
none of my business, but when he says, "there
can be no doubt," it is. That's the point I wish
to make with all those individuals who think
dead men get up out of the grave and walk
about, *bodily*, as it is claimed Jesus did.

Yours, in eternal hostility to assumptions
without proof, A. FORREST.

Sioux City, September 20th, 1872.

The Shermans.

BROTHER JONES:—The Sherman family—
John and his son Henry—mediums for Phys-
ical manifestations, held two seances in my par-
lor on the evenings of September 9th and 10th,
which not only gave great satisfaction to those
who were present, but made a most profound
impression in our quiet village. The medium—
Henry—was laboring under the disadvantage
of a very severe cold at the time, which made
it necessary for them to suspend further dem-
onstrations for the present; but the interest
was so great, that they have promised to re-
turn soon and give further opportunity for in-
vestigation.

The writer shook hands with the spirits;
other individuals felt the pressure of hands on
their persons. Spirit voices spoke to us through
the trumpet, and many tests were given which
not only filled the room with earnest investi-
gators, but also the yard with at least one hun-
dred listeners. We can safely recommend them
as faithful workers in the Spiritual vine-
yard. Their P. O. address is Cardington, O.
Let all friends of faithful mediums give them a
call.

A. A. POND.

Rochester Depot, O., September 12, 1872.

GEORGE MAY, Esq., who is represented as an
excellent lecturer, would like to travel with a
medium for Physical manifestations. Address
him at Oregon, Holt County, Mo.

Voices from the People.

The *Banner of Light* is kept for sale at the office
of this paper.

Remember that this paper is sent one year to new sub-
scribers at half price—\$1.50.

SILVER LAKE, IND.—William Hayward writes.
If a good test medium will come to Silver Lake,
my house shall be his home while he remains.

COMPTON, CANADA.—L. P. Spafford writes.
I have taken the JOURNAL four years and I can
not do without it now.

JAMESTOWN, N. Y.—Samuel Butler writes.—
Inclosed find remittance, for which please send
your straight-forward, uncompromising, truth-
telling RELIGIO-PHILOSOPHICAL JOURNAL.

WORTH, MICH.—J. D. Waterman writes.—
Your treatment of the Woodhull farce meets with
more than a hearty approval—just the precise
language necessary at that particular time to
counteract the evil tendencies of that fanatical
woman and clique, so intimately connected with it.

ATLANTA, GA.—F. F. Taber, M. D., writes.—
I am delighted with the appearance of our dear
JOURNAL. It is perfectly beautiful! I am sure
no one can complain of it. We are to have Mrs.
Annie C. Torrey with us in a few days, and E. V.
Wilson is to be with us in March and deal Ortho-
doxy some of his Sledge Hammer blows.

Lois Walsbrooker and several others write.—
We take pleasure in informing you of the rapid
progress of the cause of Spiritualism in Western
Michigan, under the radical and soul-stirring
lectures of M. C. Vandercook. Mr. Vandercook
is a trance speaker of recent development, and
we do confidently recommend him as one of the
first-class lecturers of our land.

NORTHFIELD, MINN.—J. L. Potter writes.—
Von Deek is at St. Paul plying his trade of knavery
and deception, disgusting every one that goes to
see him. He belongs to the order of Christians
that have never as yet reached the moral standard
of development. We are looking forward to our
convention with some degree of enthusiasm. E.
V. Wilson and D. W. Hull will be with us. L. F.
Cummings is expected.

WADE, OHIO.—C. H. Toler writes.—The
RELIGIO-PHILOSOPHICAL JOURNAL seems to grow
better and better all the time. I love its firm,
unflinching defense of liberty and truth. That
grand "Search After God" threw much light on
my pathway through this mundane sphere. I
have lost all respect for the Orthodox God, and
for all other mythological gods. It seems to me,
that whoever earnestly searches after the truth,
must sooner or later come to the same conclusion.

WATSONVILLE, CAL.—R. B. Tripp writes.—As
to "Water-Witching," I have poised dry sticks
upon a pivot, and they will point to the hidden
waters. I have unconsciously been taken to
locations and pointed out concealed fountains,
which, upon digging, became flowing streams. In
the winter of '38, in the then village of Bingham-
ton, N. Y., at the residence of Col. Doubleday, I
addressed this condition upon a young woman that
had never seen or heard of me or my religion, and
she being at the time in another part of the house,
that I produced the effect was evident from the
fact that she was oblivious to all others. Upon
coming out of it after some twelve hours, she was
unconscious of anything that had passed during the
time.

WINDSOR, CAL.—D. P. Myers, President, and
Jordan Cox, Secretary, write.—At the close of Dr.
Geo. W. Morrill's last lecture at Windsor, Sonoma
county, California, September 23rd, 1872, the
following was adopted unanimously as the sense
of the meeting: "The friends of religious reform
in Windsor and vicinity, deem the following an
imperfect expression of the high appreciation in
which they hold Bro. Geo. W. Morrill, who has
just closed a six months' lecture engagement with
us. It is but just to Dr. Morrill to bear testimony
to his high moral worth and genial, harmonious
character, as a man. As a lecturer he is an in-
spiration speaker of high order. Few speakers
address the heart, stir the religious nature, and
arouse the spiritual intuitions, as Dr. Morrill
does. He has endeared himself to a large circle
of friends here by his gentlemanly deportment, pure
character and rare abilities as a lecturer, and we
commend

CATALOGUE OF BOOKS

FOR SALE BY THE
Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Astrological Origin of Jehovah-God. D. W. Hull. 15 2	Ministry of Angels Realized, by A. E. Newton. 20 02
Analogy between the facts of the Bible and modern Spiritualism, by T. G. Forster. 15 2	Manual for Children (for Lessons), by A. J. Davis. Cloth. 80 08
Artificial Somnambulism, by Dr. Fahnestock. 1.50 16	Abridged Edition. 40 04
Alice Vale, by Lois Walsbrook. 1.25 16	Man & Trinity, by E. C. Forster. 1.50 20
American Cities, by Warren Chase. 25 02	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Answers to Questions, Practical and Spiritual, by A. J. Davis. 1.50 20	Maravilla, Eleven Days at R. Hazard. 10 10
Apocryphal New Testament. 1.25 16	Man & Trinity, by E. C. Forster. 1.50 20
A Peep into Sacred Tradition, by Orin Abbott. 50 02	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Age of Reason, by Thomas Paine. 50 08	Man & Trinity, by E. C. Forster. 1.50 20
Paper. 25 04	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Arcana of Nature, by Hudson Tuttle. Vol. I. History and Laws of Creation. 1.25 16	Man & Trinity, by E. C. Forster. 1.50 20
Arcana of Nature, by Hudson Tuttle. Vol. II. Philosophy of Spiritual Existence, and of the Spirit World. 1.25 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
A B C of Life, by A. B. Child. 25 02	Man & Trinity, by E. C. Forster. 1.50 20
Abraham, or the Living God, by A. J. Davis. 1.50 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
After Death, by Dr. Wm. Denton. 1.50 20	Man & Trinity, by E. C. Forster. 1.50 20
Approaching Crisis, by A. J. Davis. 2.00 24	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Apostles, (translated from the French) by Renan. 1.75 20	Man & Trinity, by E. C. Forster. 1.50 20
Stellar Key to the Summer Land, by A. J. Davis. 1.00 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Astro-Theological Lectures, by Rev. Robert Taylor. 2.00 24	Man & Trinity, by E. C. Forster. 1.50 20
A Treatise for a Book for Children, by H. C. Wright. Small edition. 63 12	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Large edition. 1.50 16	Man & Trinity, by E. C. Forster. 1.50 20
Antiquity and Duration of the World, by G. H. Tomlinson, M. D. 25 02	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
An Eye-Opener, by Thomas Paine. 50 08	Man & Trinity, by E. C. Forster. 1.50 20
A Roman Lawyer in Jerusalem in the first century, by W. W. Story. 15 02	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Arcana of Spiritualism, by Hudson Tuttle. 2.00 24	Man & Trinity, by E. C. Forster. 1.50 20
Allegories of Life, by Mrs. M. S. Adams. 1.25 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Bible in the Balance, by J. G. Fish. 1.50 20	Man & Trinity, by E. C. Forster. 1.50 20
Blasphemy, by T. R. Hazard. 10 10	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Bible in India. 2.00 24	Man & Trinity, by E. C. Forster. 1.50 20
Better Views of Living, by B. Child. 1.00 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Branches of Faith, by Mrs. J. S. Adams. 1.25 16	Man & Trinity, by E. C. Forster. 1.50 20
Be Thyself, by Wm. Denton. 10 10	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Brotherhood of Man and what Follows from it. Maria King. 25 00	Man & Trinity, by E. C. Forster. 1.50 20
Both Sides, or, God and the Devil's Prophecy, a discussion between Moses Hull and Rev. J. F. McLain. 25 02	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Book on the Microscope. 75 12	Man & Trinity, by E. C. Forster. 1.50 20
Criticism on the Apostles, by C. Wright. Paper. 25 2	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Woman's Rights, etc., by M. B. Craven. 1.50 16	Man & Trinity, by E. C. Forster. 1.50 20
Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M., M. D. 1.75 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Constitution of Man, by George Combe. 1.75 16	Man & Trinity, by E. C. Forster. 1.50 20
Common Sense Thoughts on the Bible, by Wm. Denton. 10 10	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Common Sense, by Thomas Paine. 1.00 16	Man & Trinity, by E. C. Forster. 1.50 20
Crisis Idea in History, by Hudson Tuttle. 1.25 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Chester Family, or, the curse of the Drunkard's Appetite, by Julia M. Friend, with an Introduction by Henry C. Wright. 1.00 12	Man & Trinity, by E. C. Forster. 1.50 20
Christ and the People, by A. B. Child, M. D. 1.25 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Christianity no Finality, or Spiritualism Superior to Christianity, by Wm. Denton. 10 10	Man & Trinity, by E. C. Forster. 1.50 20
Criticism on the Theological Ideas of Deism, by M. B. Craven. 1.00 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Christianity, its Origin and Tendency considered in the Light of Astro-Theory, by D. W. Hull. 25 2	Man & Trinity, by E. C. Forster. 1.50 20
Claims of Spiritualism: embracing the Experience of an Investigator, by a Medical Man. Descent of Man, by Darwin. Two Vols. (\$3.00 per Vol.) 4.00 48	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Davenport Brothel and its interesting History. 1.50 20	Man & Trinity, by E. C. Forster. 1.50 20
Diogenes, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity. 3.00 32	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Day of Doom, a Poetical Description of the Great and Last Judgment, with other poems, from the sixth edition of 1715. 1.00 12	Man & Trinity, by E. C. Forster. 1.50 20
Devil's Pulpit, by Rev. Robert Taylor, with a Sketch of the Author's Life. 2.00 24	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Deluge, by Wm. Denton. 10 10	Man & Trinity, by E. C. Forster. 1.50 20
Dawn, a Novel of Intense Love, by George Combe. 1.75 24	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Death and the After Life, by A. J. Davis, paper. 50 04	Man & Trinity, by E. C. Forster. 1.50 20
Death and the After Life, by A. J. Davis, cloth. 2.00 24	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Debatable Land, by Owen. 25 04	Man & Trinity, by E. C. Forster. 1.50 20
Early Social Life of Man. 75 12	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Errors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper. 85 04	Man & Trinity, by E. C. Forster. 1.50 20
Cloth. 60 08	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Exeter Hall, a Theological Romance. Cloth. 60 08	Man & Trinity, by E. C. Forster. 1.50 20
Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper. 50 04	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Cloth. 75 12	Man & Trinity, by E. C. Forster. 1.50 20
Elective Affinities, by Goethe. 1.25 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Electrical Psychology, Dods. 1.50 16	Man & Trinity, by E. C. Forster. 1.50 20
Flashes of Light from Spirit World, through the mediumship of Mrs. J. H. Conant. 1.50 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Fall on the Boundary of Another World, by Robert Dale Owen. 1.75 24	Man & Trinity, by E. C. Forster. 1.50 20
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis. 20 02	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Faithful Guardian, an Inspirational Story, by J. William Van Namee. 1.50 16	Man & Trinity, by E. C. Forster. 1.50 20
Fountain, by A. J. Davis. 1.00 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Future Life, by Mrs. S. W. Tucker. 35 04	Man & Trinity, by E. C. Forster. 1.50 20
Fugitive Wife, by Warren Chase. 35 04	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Gates Ajar, by Miss E. S. Phelps. 1.50 16	Man & Trinity, by E. C. Forster. 1.50 20
Gates Wide Open, by George Wood. 1.50 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Gift of Spiritualism, by Warren Chase. 50 04	Man & Trinity, by E. C. Forster. 1.50 20
Gospel of Good and Evil, by Silver. 1.50 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Great Harmony, by A. J. Davis. 5 Vols., viz: Vol. 1, The Physician; Vol. 2, The Teacher; Vol. 3, The Seer; Vol. 4, The Reformer; Vol. 5, The Thinker. Each. 1.50 20	Man & Trinity, by E. C. Forster. 1.50 20
God Idea in History, by Hudson Tuttle. 1.25 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
God or No God. Austin Kent. 10 10	Man & Trinity, by E. C. Forster. 1.50 20
God the Father and Man the Image of God, by Maria M. King. 25 2	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Genesis and Genealogy, by Prof. Denton. 25 02	Man & Trinity, by E. C. Forster. 1.50 20
Health by Good Living, by W. W. Hall, M. D. 1.50 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Hierophant, or Gleanings from the Past, by C. Stewart. 1.00 08	Man & Trinity, by E. C. Forster. 1.50 20
Harbinger of Heaven, by A. J. Davis. 1.50 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Harmonious Man, or Thoughts for the Age, by A. J. Davis. Paper. 50 06	Man & Trinity, by E. C. Forster. 1.50 20
Cloth. 75 12	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
History and Philosophy of Evil, by A. J. Davis. Paper. 50 06	Man & Trinity, by E. C. Forster. 1.50 20
Cloth. 75 12	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Hayward's Book of all Religions, including Spiritualism. 1.75 24	Man & Trinity, by E. C. Forster. 1.50 20
Holy Bible and Mother God, by H. C. Wright. How and Why I became a Spiritualist. 75 12	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Helen Harlow's View, by Lois Walsbrook. 1.50 20	Man & Trinity, by E. C. Forster. 1.50 20
Helen Harlow's View, by Lois Walsbrook. 1.50 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
How to Bathe, by E. F. Miller, M. D. Paper. 25 04	Man & Trinity, by E. C. Forster. 1.50 20
Cloth. 75 12	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Hedged In, by Elizabeth Stuart Phelps, author of Gates Ajar. 1.50 16	Man & Trinity, by E. C. Forster. 1.50 20
History of the Intellectual Development of Europe, by J. J. Draper, M. D., L.L.D. 5.00 60	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Human Physiology, Statistical and Dynamical, or the Conditions and Course of the Life of Man, by J. W. Draper, M. D., L.L.D. 650 pp. 5.00 60	Man & Trinity, by E. C. Forster. 1.50 20
Sheep. 5.00 60	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Heperia; a Poem. Cora L. V. Tappan. 1.75 24	Man & Trinity, by E. C. Forster. 1.50 20
Intuition, by Mrs. F. Kingman. 1.25 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Important Truths, a book for every child. Is the Bible Divine? by S. J. Finney, Paper. 35 02	Man & Trinity, by E. C. Forster. 1.50 20
Cloth. 60 08	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Is there a Devil? The argument for and against. Is my mind a part of God? by Robert Cooper. 1.25 16	Man & Trinity, by E. C. Forster. 1.50 20
Incidents in my life, by Dr. D. D. Home. Introduction by Judge Edmonds. 1.25 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Infidel, or Inquirer's Text Book, by Robert Cooper. 1.25 16	Man & Trinity, by E. C. Forster. 1.50 20
Is it the Despair of Science, by Warren Chase. 25 02	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Irrepressible Conflict and the Unity of God, being two lectures by Emma Hardinge and T. G. Forster. 25 02	Man & Trinity, by E. C. Forster. 1.50 20
Is Spiritualism True? Wm. Denton. 25 04	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Irreconcilable records of Genesis and Genealogy. William Denton. 25 04	Man & Trinity, by E. C. Forster. 1.50 20
Janus Unmasked, or, Thomas Paine the Author of the Letters of Senius, and the Declaration of Independence. 1.50 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Jehovah Unveiled, or the Character of the Jewish Deity Defined. 35 04	Man & Trinity, by E. C. Forster. 1.50 20
Joan of Arc—a Biography translated from the French, by Victor de Broglie. Paper. 75 04	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Kidder's Secrets of Bee-Keeping. Paper. 75 04	Man & Trinity, by E. C. Forster. 1.50 20
Koran, with explanatory notes, by George Sale. 8 Vols., 670 pp. Best edition published. 3.00 40	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Koran, with Life of Mohammed, translated by George Sale. 12 mo., 472 pp. 1.50 24	Man & Trinity, by E. C. Forster. 1.50 20
Life of Confucius. 25 2	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Law of Marriage, by L. Barrett. 75 12	Man & Trinity, by E. C. Forster. 1.50 20
Looking Beyond. J. G. Barrett. 60 4	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Lycomon Guide, paper. 75 16	Man & Trinity, by E. C. Forster. 1.50 20
Board. 1.00 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Cloth. 1.00 16	Man & Trinity, by E. C. Forster. 1.50 20
Life Line of the Human Race, with critical and explanatory observations of his writings, by G. Vale. 1.00 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale. 1.75 20	Man & Trinity, by E. C. Forster. 1.50 20
Life of Jesus, by Renan. 1.50 16	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02
Love and its Hidden History, by T. L. Harris. 2.00 20	Man & Trinity, by E. C. Forster. 1.50 20
Love and its Hidden History, by T. L. Harris. 2.00 20	Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J. H. Powell.

Frontier Department.

E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DePue County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Report of the Iowa State Convention.

The Iowa State Convention held its Fourth Annual Session at Des Moines, capital of the State, on Friday, Saturday and Sunday, October 4th, 5th and 6th. The convention was called to order promptly at 10 o'clock A. M., on the 4th. Present, fifty-two delegates; President Bendbow in the chair; Secretary Kate promptly in his place. The old wheel-horse, Bro. Warren Chase, and the Gentle Wilson on hand ready for the work before them. There were many local speakers taking part in the great work of reforming Christians. Among these speakers were Sisters Comstock, of Oskaloosa; Swain, of Fort Dodge; two as true and faithful souls as ever animated the human form. Bros. Babcock, Sanford, Twitchell, Brooks, Connelly, Caster, and others rendered efficient aid in counsel and in speaking. There was one other corps of workers, Sisters in the vineyard of truth, who rendered efficient aid in furnishing and attending to a lunch table in the ante-room of the hall. There were so many of these good workers that to name them in detail would take up too much room in our column, hence we will call them legion.

The people of Des Moines promptly responded to the call, entertaining all who came, and there were full two hundred delegates present; some of the well-to-do citizens, who are not identified with Spiritualism, sent their carriages for the speakers, inviting them to dinner. Every person that came to the convention from outside the city, were provided with homes, and were made comfortable.

Warren Chase, of St. Louis, Mo., did excellent service in the convention, winning the good will of all. Truly he is one of the pillars on which our cause rests. He is a faithful worker in the spiritual vineyard, and during the convention, he imparted fresh fruit, rare and ripe, of truth. Never have we listened to nobler words, of holy counsel than fell thick and fast from his lips. Bro. Chase is growing old, ripening for eternity, and soon will take his place among the Gods, there mingling in counsel with the sainted ones that have gone on before.

Dr. Sanford, of Iowa City, has a fine healing and seeing mediumship, that ought to be manifested in the field instead of the hotel. The State Association have appointed him State Missionary, and we trust he will take the field at once.

Our own work was, as is usual, work hard, work all the time, helping on in our own way, delivering five lectures, averaging an hour each, and held two matinees for the benefit of the cause, giving many fine tests.

Other workers, too numerous to mention, did good service, among whom was a young man, a graduate of the law school of Philadelphia, by the name of Carter. He made a most excellent speech on Sunday morning. We predict for him a glorious future.

The Iowa State Convention of Spiritualists at this, its Fourth Annual Session, has accomplished a great work, and one that will leave its impression on the minds of the citizens of Des Moines, and the State at large, that will take a world of praying to obliterate.

One of its works was to divide the State into six Conferences, known as the Western, North-eastern, South-eastern, Eastern, and Central Conferences, in which will be held at least one convention during the year, preceding the Fifth Annual Convention of the State Association. They offered Dr. Sanford the Missionary office for the State at large. A paper was circulated among the people, and several hundred dollars subscribed for missionary purposes.

There was a wedding on Sunday afternoon, at which the miracle of making two mortals one, was accomplished before three hundred and fifty spectators, through the mediumship of Dr. Sanders. Mr. C. H. Kirkwood took to himself a tidy little woman. 1st. Bro. Chase read an appropriate hymn which was admirably sung by the choir accompanied by the organ. Then followed thoughts on marriage by E. V. Wilson, which commanded the closest attention of the audience. Then came forward Dr. Sanford and united them in marriage, according to the laws of the State of Iowa, after which the advice of Bro. Warren Chase, given in beautiful language, freighted with gems that delighted the people. Then the choir sang the beautiful words, "Be Happy," accompanied by the organ, after which the happy pair stepped upon the platform, Dr. Sanford introducing them to the audience as Mr. and Mrs. Kirkwood, of Guthrie county, Iowa. Then followed a seance by E. V. Wilson, in which fifty tests were given.

Sunday evening at 7 o'clock the hall was well filled, and still they came until every inch of our hall was occupied—a great many standing; for two hours and a-half, Warren Chase and the "Gentle" Wilson held the audience in wrapt attention. Most of the time you could have heard a pin fall in the house. Then came the amens—the hand-shaking at parting—the farewell and good-bye—God bless you—we shall meet again!

Everything worked well. Friday and Sunday were fine, fair days. Saturday morning it rained some. The people of Des Moines entertained kindly, the choir gave sweet music and sang every evening and Sunday. The Convention was composed of practical men and women. The officers were in their places promptly, sharp time observed. The speakers had something to say and spoke to the point. The house was well filled at every session. The old board of officers retired gracefully, and with honor. The new board gracefully took their places and are eminently qualified for the work before them. Their names are: Joel P. Davis, of Des Moines, President; Mrs. A. Comstock, of Oskaloosa, First Vice President; Dr. J. Owen, Des Moines, Second Vice President; Mrs. J. Swain, of Fort Dodge, Secretary; W. W. Babcock, of Shelby, Treasurer; Judge S. H. Riddle, of Counsel Bluff, Trustee.

Under the authority vested in the Association by Charter from the State, Dr. C. P. Sanford was accredited with authority to sanction the marriage contract.

Long shall we cherish the memory of the good time we had with the Spiritualists of Iowa at their Fourth Annual State Convention. The friends we made, the greetings we received, and the demand that we meet again, and the close tie of friendship between Warren Chase and myself—heretofore we have respected him, now we love him. Brave old Brother, we shall soon be youths together in the Summer-Land.

At 10 o'clock P. M. we parted, all demanding that we meet again.

A. E. Doty lectured at Edmerton, N. Y., Sunday, Oct. 13th.

W. A. CONNEY, your remittance is received. What is your post-office address?

CAPT. WINSLOW lectured at Dodgeville, Wis., on Sunday last. He is an excellent medium for physical manifestations.

EVERY woman, whether married, or single, should read in another column, "What Women Know about the Positive and Negative Powders in diseases of females."

Mrs. WILCOXSON lectured at Joliet, Illinois, on Sunday, Oct. 13th; at Hannibal, Mo., on Thursday and Friday, the 17th and 18th. See her notice in another column.

DEAN CLARK has been lecturing at Manchester and Roscoe, Ill. He is an able advocate of our cause. Address him at Beloit, Wis.

Mrs. L. H. PERKINS will be at Warren, Ill., October 25th, 26th and 27th, to hold a three days' meeting. Mrs. Perkins is an excellent trance speaker and test medium, and, under her ministrations, the Spiritualists of Warren will, no doubt, have a fine time.

TILDEN and OSGOOD.—Our readers who may have law business to do in this city will do well to employ the above named gentlemen. They are young men of ability and integrity, with a number of years experience in the different courts. Mr. Tilden, a son of Judge Tilden, of Ohio, comes to this city with the highest recommendations. Mr. Osgood is an old resident here, who is already well and favorably known to many of our readers.

MATTIE HULETT PARRY is now lecturing at Terre Haute, Ind. Sister Parry began as a trance speaker nearly twenty years since. Like most trance speakers, she is now inspirational—that is, she is as much under spirit control as when she was entirely unconscious; but is allowed the great privilege of listening to what the angels say through her lips. She is one of the first speakers in the field. All who engage her services will be more than satisfied with her lectures.

E. D. BABBITT, D. M., now of No. 42 East Twelfth street, New York, is very successful, as we are informed, in healing magnetically many of those cases which baffle the old school of medicine. He cures Intemperance, opium eating, etc., etc.; considers his method more effective than those of merely preaching and lecturing on the subject, as he treats the cause, which is a disease of the gastric membranes. A Mrs. Dr. Towne is Dr. Babbitt's co-worker. See his advertisement.

D. W. HULL has been very unfortunate of late. He has had sickness in his family ever since the first of August, being sick a great part of the time himself. September 8th, his youngest child, NELLIE MAUD VICTORIA, passed to the spirit-world. He has partially recovered from his sickness, and is now lecturing in the neighborhood of Willingford, Ill., to crowded houses. He wishes to make engagements, commencing immediately after the election. Address him at Hobart, Ind.

QUARTERLY MEETING.

The next quarterly meeting of the Van Buren County Circle of Spiritualists, will be held in Bangor, Mich., on Saturday and Sunday, Nov. 2nd and 3rd 1872. First session is to commence on Saturday at two o'clock, p. m. Robert G. Eccles, of Kansas City Mo., and Miss Augusta Whiting are engaged as speakers. Mr. Eccles is desirous of spending the remainder of November in Michigan. He is a first-class speaker and should be applied for at once.

R. BAKER, President.

J. H. TUTTLE, Secretary.

Married.

At Keeler, Mich., at the residence of the bride's father September, 22nd, 1872, by Mr. Frank Reed Knowles, Mr. THOMAS J. FOSTER, of Downagie, Mich., to Miss BELLE U. SHEARMAN.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

On Tuesday morning, the 3rd, ult., near Grand Junction, Iowa, GUY MADISON passed to spirit-life. He was fully prepared for the change. His high spiritual culture had taken all the sting from death. The grave had no terrors for him.

Mrs. COPELAND.

Passed to the higher life, on September, 26th, H. S. Robbins, Esq., of Newton, Ohio Falls, aged fifty years. He leaves a wife and three daughters to mourn his physical absence, but they rejoice in the consciousness of his spiritual presence.

His funeral was held on Sunday, the 29th. Mrs. S. M. Thompson, of Cleveland, spoke words of comfort and consolation to the family and a very large number of sympathizing friends. Brother Robbins was a well-known Spiritualist, liberal and generous in his support. He was a thorough business man, and his indomitable perseverance and energy was to a great extent, the vitalizing elements of the village, and his absence will be mourned alike by Spiritualists and their opposer.

"Oh, ever thus have earth's most noble-hearted Gones calmly upward to their place above! And when their footsteps from the earth departed Have left their works of genius or of love." H. B.

Sewing Machine Needles by Mail.

On receipt of seventy cents we will send by mail, and prepay postage, one dozen of the Howe Machine Needles (very best). These needles are used by various other kinds of machines. In writing state the numbers wanted. Those most commonly used, are No. 0 and No. 1. Such we have.

Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

City Entertainments.

[For the week ending, October 19th.]

HOOLEY'S OPERA HOUSE.—Randolph street, between Clark and LaSalle, R. M. Hooley sole proprietor and manager. The season will be inaugurated here, on Thursday, October 17th, with the grand Spectacular Ballet Pantomime of the Three Hunchbacks, by the great Abbott Pantomime Company, from the Grand Opera House, New York City, and the wonderful Kiralfy Troupe of Hungarian Sensational Dancers.

AIKEN'S THEATER.—Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Mrs. James A. Oates and her Comic Opera Company will remain here until further notices. The presence of this company will prove a great attraction.

M'VICKER'S THEATER.—Madison street, between State and Dearborn streets. On Tuesday and Wednesday nights and Saturday Matinee, Leap Year; on Thursday, Friday and Saturday, Married Life. Next week the popular play Saratoga will again be placed on the boards.

MYERS' OPERA HOUSE.—Monroe street, between State and Dearborn streets. First week of the distinguished Comedian and Song and Dance Artists, George and Chas. Reynolds, R. T. Tyrrell, Dodging for a Wife; or, a Trip to the Moon, every evening and Saturday Matinee.

NIXON'S AMPHITHEATER.—Clinton street, between Randolph and Washington streets. The Roberts' Combination are still at Nixon's.

ACADEMY OF MUSIC.—No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole manager. Monday and Tuesday evenings, and Wednesday Matinee, the gifted and beautiful Miss Ada Gray, in the elegant Five Act French Drama, Frou-Frou. First time of the Wizard Cornetist, Prof. Gerald Fitzgerald. Reappearance of Annie Waite and all the favorites.

GLOBE VAUDEVILLE THEATER.—No. 56 and 58 Desplaines street, Col. J. H. Wood, proprietor. The Mathews' Troupe, with Arthur Gregory, and other variety performers, constitute the attractions at the Globe.

Special Notices.

Use Dr. Henry's World's Tonic and Blood Purifier.

It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordial, Buchu or Sarsaparilla. Sold by Druggists.

Dr. Henry's Root and Plant Pills.

Mild yet thorough—no nausea or griping—entirely vegetable—great liver remedy. Price 25 cents. Sold by Druggists.

Mrs. Whiteomb's Syrup.

The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by Druggists.

\$5 to \$20 per day.

Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us than for any other place, than at anything else. Particulars free. Address G. S. Sisson & Co., Portland, Maine.

THE MAGNETIC TREATMENT.

SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

MRS. H. N. READ, CLAIRVOYANT,

BUSINESS AND DEVELOPING MEDIUM.

TEST circles, Wednesday and Saturday evenings at 7½ o'clock. Developing circle on Monday evening the same hour. No. 157, 6th Ave., near 11th St. [v13n6]

HOWARD TILDEN, S. W. OSGOOD,

ATTORNEYS AND COUNSELORS AT LAW. No. 164 LA SALLE STREET. Room 62, Bryan Block, CHICAGO, ILL. [v13n6]y

NEW YORK MAGNETIC CURE.

Neuralgia, Rheumatism, Tumors and Female and Nervous Diseases cured far more rapidly, powerfully and delightfully than by medicines merely.

The disease of Intemperance and opium eating is thoroughly eradicated! Clairvoyant examinations made every forenoon by Mrs. Dr. Towne. Persons examined and prescribed for at a distance for \$2, by receiving statement of age, sex and one leading symptom or \$3. If magnetized medicines are sent. Send for circular.

Dr. E. D. BABBITT & Co.

No. 42 East 12th St., (Near Broadway,) N. Y.

CRANE & BYRON, BLANK BOOK MANUFACTURERS,

Wholesale Stationers, Printers, Binders, Engravers, and Book Publishers. Publishers of Spelling's Treatise, and a thorough, complete, and beautiful series of Legal and Commercial Blanks of every description. Correspondence solicited. Topeka, Kansas. v12n8-12m

MICROSCOPES, OPERA-GLASSES,

Spy-Glasses, Mathematical Instruments, Drawing Materials, Magic-Lanterns, Philosophical Instruments.

The following illustrated manuals sent on receipt of 10 cents each:

PART 1. MATHEMATICAL INSTRUMENTS. 155 pp. PART 2. OPTIC INSTRUMENTS. 110 pp. [88 pp.] PART 3. MAGIC LANTERNS & STEREOSCOPES. PART 4. PHILOSOPHICAL INSTRUMENTS. 65 pp.

JAMES W. QUEEN & CO.,

924 CHESTNUT ST., PHILADELPHIA, and 535 BROADWAY, NEW YORK.

v12n7-6m

One Hundred and Forty-two Illustrations.

"The Fountain:"

With Jets of New Meanings."

By ANDREW JACKSON DAVIS.

Read Jets! Read Jets! Read Jets!

Beautiful Paper, Fine Press-work, Superior Binding.

Price, only \$1.00; postage 16 cents.

Illustrated with One Hundred and Forty-two Engravings.

*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

A Book for the Times.

ASTROLOGICAL ORIGIN

OF

Jehovah-God

OF THE

OLD AND NEW TESTAMENTS;

Being an Argument on God in the Constitution of the United States.

By D. W. HULL.

In this work the author shows that Jehovah was only one of a school of Gods, and that the spirits of departed Bible all of which are shown to be spirits of departed human beings, who had been translated to the sun or one of the heavenly constellations, in accordance with the belief of that people. He also shows the impossibility of legislating upon the subject, and gives extracts from Jefferson's correspondence on the subject.

Price, single copies, 15 cents; \$1.25 per dozen; postage 2 cents per copy. [v12n11f]

N. B.—For sale at the office of this paper.

Golden Discovery.

Mrs. Maud E. Lord's Great Clairvoyant

Liver Remedy and Blood Purifier.

This preparation was given Mrs. Lord while in a clairvoyant condition. It has been well tested and has won for itself the name of the **Golden Discovery, the Wonder of the Age**, and which we offer the public without any fear of competition. It is composed of active remedies particularly adapted to the difficulties above named, balanced by others, rendering it a favorite panacea in many other difficulties that arise from an unhealthy state of the Liver. It not only finds its positive anchorage upon the Liver,

THE GREAT RESERVOIR TO THE HUMAN SYSTEM, cleansing and bringing a healthier tone and permanent cure, but it gives tone to the digestive organs, dispels languor, acts upon the kidneys and bowels, has a grand effect upon Catarrh, Scrofula, Dyspepsia, Bilious Diseases, Fevers, and Inflammatory Difficulties, allays Nervous Debility, and by cleansing the biliary organs, it REMOVES MOTH PATCHES AND SALLOWNNESS FROM THE SKIN.

It will also remove the effects of poisonous and deleterious substances that have long remained in the system. THIS REMEDY CONTAINS NO POISONOUS DRUGS, IS PURELY VEGETABLE, gentle in its action, and is calculated to find all the offending elements and diseased places in the system, to loosen the bowels, and do a great work without weakening the patient or producing pain or catharsis; while if sufficient is taken (directions followed) it will cure the most rigid constipation.

WE CHALLENGE THE MEDICAL FACULTY AND THE WORLD at large to produce a remedy, the combination so simple and harmless, and yet so grand and potent, as this given through Clairvoyance, and which we in the highest confidence present to the world, already flooded with remedies, all claiming rare virtues, and many as specific. This remedy has been tested over and over, each time proving perfectly successful and giving entire satisfaction. We ask the public to give it a fair and impartial trial, feeling sure no prejudice can, after testing it, prevent all from adopting it as a

FAVORITE FAMILY MEDICINE.

Single bottles of medicine, \$1.00; or 6 bottles for \$5.

MAUD E. LORD, Physical and Test Medium.

All business letters addressed to W. G. HOOKER, General Agent, 251½ Park Avenue, Chicago, Ill.

A Good Head of Hair Re-

stored by a Spirit Pre-

scription.

EDITOR JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired. M. K. SMITH.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and plively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, 148 Fourth Avenue, Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, remedy, and postage or expressage.

C. L. James' Poems.

Permeated by the liberal spirit of the social, political and religious reformation of the nineteenth century, these poems may be considered the epitome of the Spiritualistic movement.

In particular has received the discerning commendation of our ablest critics, as the most vigorous, picturesque and dramatic exposition of the principles of our social state ever put in verse. Unlike too many of his predecessors, the author writes less to destroy orthodox errors than to express the inspiration of that sublime belief which forms the essence of modern radicalism.

For sale by C. L. James, Alma, Wis. Postpaid for 50 cents. [v12n17f]

BOARDING IN NEW YORK CITY.

Pleasant rooms and good board in a first-class location at reasonable rates, at

DR. MILLER'S HOME OF HEALTH,

41 West Twenty-sixth Street, NEW YORK.

Turkish baths, Electric baths, Movement cure and Lifting cure in the establishment for those requiring them. Address MILLER, HAYNES & CO., v12n14

BLASPHEMY.

Who are the Blasphemers, THE "ORTHODOX CHRISTIANS," OR "SPIRITUALISTS?"

BY THOMAS E. HAZARD.

The author has made a searching analysis of the question, which has been read with universal favor by all who have read it. It is deserving of a wide circulation.

Price 10 cents; postage paid.

*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago

A New Book for

CHILDREN'S LYCEUMS, PRIMARY

SCHOOLS AND FAMILIES.

"LESSONS FOR CHILDREN ABOUT THEMSELVES."

By A. E. Newton,

Late Superintendent of Schools in Washington, D. C.

"KNOW THYSELF; ALL WISDOM CENTRES THERE."

Part first of this little work, containing 141 pages, 16mo, is now ready. It treats of the HUMAN BODY, its wonderful structure, and the conditions of Health, Usefulness and Happiness, and is illustrated with superior engravings.

These lessons have been prepared to meet a want which is believed to be extensively felt by parents and teachers, and especially by conductors and leaders of Children's Progressive Lyceums.

Single copies, one to five. Boards. Cloth. Six copies to fifty. 50 cents. 60 cents. Upward of fifty copies. 45 " 50 "

*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

JUNIOR UNMASKED, OR THOMAS PAINE THE

Author of the LETTERS OF JUNIUS. A demonstration. Over 300 coincidences, and not one incompatible fact. 335 pages. Price \$1.50. For sale at this office. v12n16-3m

WHAT WOMEN KNOW

ABOUT THE

POSITIVE AND NEGATIVE

POWDERS

IN

DISEASES OF FEMALES.

NO female ever suffered more from Female Weakness than I have; but your Positive Powder has cured me. Before I took it, I could not walk to my nearest neighbor; but now I can walk a mile or more. I seem transformed into new life. How astonished was I when he saw the change, and how he made my skin. (ANNE TINKHAM, Easton, Pa.)

I am now making your Positive and Negative Powders a specialty in the treatment of Female Diseases, and I have found them to meet all the indications. (ELLEN B. FERGUSON, Richmond, Ind.)

A woman in this place has used the Positive Powders for Falling of the Womb, and she has gained in weight. (Mrs. J. GILMORE JONES, Fairmount, Mass.)

The Positive Powders have cured a lady of Suppressed Menstruation. (Mrs. OKLIN PRATT, Tyson Furnace, Vt.)

My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders. (J. COOPER, St. Johns, Ark.)

For Female Difficulties they are O. K.—(T. S. WELLINGTON, Little Sioux, Iowa.)

I received a box of your Positive Powders last Feb., and have made them last till now, by using them during my menstrual days only; and they have saved me from many painful hours. I have been a great sufferer at the same times for the last 5 years. (Miss M. J. LEPLER, Hodgenville, Ky.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited. (Mrs. EMMA MIST, Brooklyn, New York.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Flooding. She had consulted with seven different Doctors for three years; but there is nothing as good as your Powders. (W.